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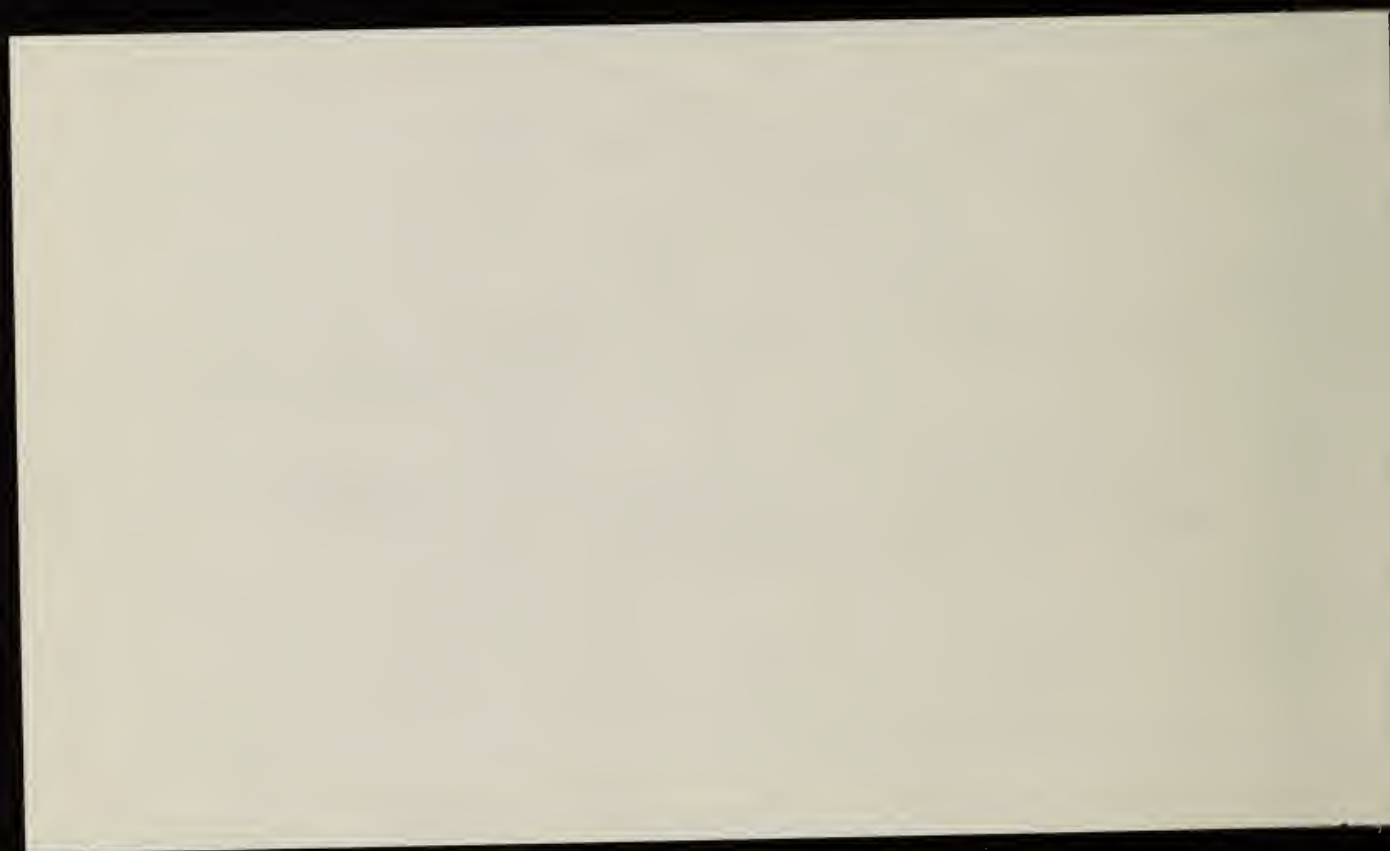
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THE INDIANA BULLETIN.

MARCH, 1898.
THIRTY-SECOND QUARTER.

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FREE KINDERGARTENS IN SOCIAL REFORM.

MISS STELLA MCCARTY.

[Read at the Sixth State Conference of Charities and Correction.]

As a sort of preface to what I have to say I wish to present a picture, doubtless familiar in its general characteristics to many of you, but rich in social problems.

Evansville is not large enough to present those extremes of poverty which are to be found in a metropolis, but it contains in miniature conditions typical of the tenement life in its worst aspects. In a network of railroad tracks near one of our kindergartens stands an old frame dwelling, like a beggar much out at elbows. Plastering falls from the walls at every heavy tread, windows and glass have long been strangers; filth and foul odors abound. Of its sanitary condition much might be said; but it is the social aspect that I wish to emphasize. Last winter in the old shed in the rear a woman died of consumption; this year a young couple with a child occupied the same quarters until the wife rebelled against them and left her husband to struggle alone. In the house itself a family of six occupied the front room and entertained five relatives during a great part of the winter, without distinction of age or sex. In the rear was a household domineered over by a drunken father, and living in indescribable acres of dirt. Up stairs was a family of motherless children. The eldest, a girl of nineteen, had fallen into the evil to which extreme poverty exposes beauty. The second was a factory girl. Two others were irregular attendants in the public school. The two youngest, a boy and girl, were in the kindergarten. These children are not dullards. They have ordinary intelligence, innate refinement of manners and a delicate prettiness much out of keeping with their outer coatings of uncleanness. The question for society is, what shall become of them? Schooled in drunkenness, immorality and sordid poverty from their earliest recollections, the inherent possibilities for good are lost. Gentleness becomes sullen indolence, beauty is only a source of wrong; any higher aspirations are quenched out in the intensity of the struggle for existence, and another generation of paupers, if not of criminals, is the inevitable result.

These conditions are not extreme, but differ from those of a large class of our American poor, only in the fact that there is no mother, but when mothers are too ignorant and irresponsible, or too indolent, usually too much engrossed in the struggle for life to provide more than the physi-

cal necessities for their children, their influence can not be counted for good. So, for the first six years of his life the child of the poor is a little animal, cuffed about in the ill temper of parents, at war with destiny; worse than an animal because of the moral possibilities for good or evil. He passes from the home to the street or unsavory courtyard, where all the ills of humanity may be learned, and he becomes old in life's lessons before he is fairly young.

Yet these six years are the formative period in the child's life. It is a trite saying, "Give me a child until he is seven and I care not who has him afterward." They are the years whose experience becomes the types on which his after life is formed. He looks out upon a world of strange things; if the vision he sees is sordid and low, so must be his ideas of the material universe. He hears language, and in imitation gradually learns to express his thoughts. If that language is vulgar and profane, so is the child's, for he knows no other. He comes into contact with a little social world. If it is a world of honor, truth and love, his ideals of humanity are noble. If dishonor, impiety and harshness surround him, his conduct will shape itself according to these standards.

It is true that occasionally a character rises above circumstances to a moral hight, but that is the exception and is known as heroism or genius. The majority of us are the creatures of environment, and the problem presents itself, how to lead these children away from the downward tendencies of their surroundings. To take them away from their homes entirely is neither practicable nor desirable. To transform the homes by any revolutionary movement is equally impossible.

The free kindergarten is an attempt to solve the problem. It transplants the child for a limited time into a place in harmony with his needs. It strives by subtle, tactful means to exert an elevating influence on the home, and, in a measure, to educate the mother for her responsibilities.

If, as is frequently represented, the kindergarten were a sort of day nursery, in which the children of the poor could be entertained for a few hours each day, and "kept out of mischief," much might be said in its favor. There is a refinement in pleasant surroundings, a life lesson in cleanliness, and a wealth of wholesome influence in innocent happiness. Pure air, warm clothing and occasional bathing are new experiences, adding much to the physical comfort and promoting normal energy. But these are only incidental conditions, essential to the work, but not to be confounded with its deeper motive. The kindergarten, rightly interpreted, is educational. Realizing that in each individual, however low his origin, there are dormant elements of good as well as evil, it seeks to develop the noblest qualities before the baser ones have had time to gain the ascendancy, and to prepare the child, not only for the next phase of existence, but for life.

Nevertheless, the kindergarten is not a school, nor is it in any sense a substitute for school, but it adapts itself to that phase of the child's nature which predominates before the school period—the play phase. It is, in popular parlance, a play school. Its essence is play, because play is the only natural activity of the child at this time. As a recent magazine article on education says: "The tail of the polliwog is necessary to the development of the legs of the frog. If the tail be cut off or seriously

injured, the animal never reaches the frog stage." So with the child. If the play period be cut off or repressed the child never reaches the normal development of his later powers.

The kindergarten, then, accomplishes its purpose by means strictly in accordance with the laws of child development. The only innovation is the organization of play and its use with a conscious purpose by the kindergarten. A system of playthings is presented—not elaborate nor costly, but simple and pleasing in their demands on the child's own imagination and ingenuity. Their value is not intrinsic, but symbolic, revealing the beauties of the material world typified. Thus the child of the tenelements becomes acquainted with things remote from dingy walls and cheerless ash heaps. He is led to find beauty in the winter sleep and in the spring awakening, in trees and wayside flowers, in birds and butterflies. Thus his æsthetic nature is aroused. His eager curiosity which has been repressed by the ignorant intolerance of elders, is met with the simpler truths of life and nature. The flight of birds, the metamorphosis of the butterfly and the growth of plants become interesting stories to him. His intellect is satisfied and stimulated and an enlarged view of the universe diminishes the importance of that knowledge of evil which is the pathetic inheritance of poverty.

The desire to be doing is inherent in every normal child. In our neglected waifs, however, it early degenerates into a purposeless exercise of muscle or even into wanton cruelty and destruction, or else suppressed entirely, gives place to sluggish indolence. The kindergarten plays cultivate the normal activity and direct it to fruitful ends, thus promoting the habit of industry. Moreover, by careful exercise, they develop the muscular powers and become a definite preparation for manual work. In this they are in touch with the present movement toward manual training as a solution of the social problem.

The effort is not, however, as some seem to think, to fashion all minds according to a certain fixed pattern, but to lead each to the best unfolding of his own personality. Each day's work affords free play for the child's inventive powers, and although it is no claim of the system that it will develop a race of geniuses, a nobler individuality is possible and desirable.

Although the kindergarten is not a school, it affords definite preparation for the primary school which follows. Left unguided for six years, the intellect which has found no legitimate satisfaction, has sought diversion in other channels. This is especially true among the poorer classes, where there is no stimulus to mental activity in the home. It is a usual thing that the children entering school are timid, easily tired and utterly confused by the more difficult and confining tasks of the primary room. The kindergarten-trained child turns with eagerness to the new life. Having struggled with small difficulties and overcome them, he is glad to grapple with harder ones. Having acquired manual skill in simple efforts, he is ambitious to write with the older children. His definite knowledge of form and of classes of objects makes language work pleasant; his experience with limited numbers of concrete things adds much in his comprehension of number.

However, all true education has in view, not simply its effect upon the succeeding phase, but its bearing on character and destiny.

The greatest value of the kindergarten is to be found in its influence on the unfolding character of the individual, its bearing on conduct. There is no code of laws, no imposition of a superficial morality, but an effort to overcome evil tendencies with good. It is a significant fact that every vice is a perverted virtue. Cultivate the virtue, and the vice no longer exists. Thus with the child, untruthfulness is usually imagination run riot; stubbornness is strength of will ungoverned by reason. Intense dislike implies intense power of loving. The wise kindergartner will cultivate healthy imagination, intelligent self-control and generous love, and leave the negative qualities to take care of themselves.

It will be seen that the results in this more difficult plane of influence must rest largely with the kindergartner, and not with the system. Indeed, the true kindergarten is a spirit rather than a method—a spirit of universal motherhood, if I may borrow so sacred a term—which inspires the teacher with patience, impartial justice and wisely directed sympathy, and awakens in the child confidence and ambition to put forth his highest effort. Naturally, all of us fall short of the ideal, but even with human limitations much can be accomplished. I have seen a child, sullen and self-conscious with instinctive shame at his own unkemptness, resentful at the injustice of his own wretched surroundings, brightened into ambition and unconscious interest under the spirit of justice and sympathy. I have seen a boy rebellious against threatened punishment yield willingly to a kindness from which the appeal to fear had been banished. Selfishness yields to generous good fellowship; individual rights are waived in favor of co-operation in work or play, and the only rivalry is, who shall serve the most.

Thus the children of the tenements are lifted out of this moral degradation into a harmonious little world, where higher tendencies are allowed to predominate. New activities, pure thoughts and kindly feelings take their place in the unfolding character. As the range of experiences becomes broader high ideals replace in a measure the sordidness of first impressions, and life assumes truer proportions.

Although religious creeds and dogma have no place in the training of little children, the sense of reverence for a higher power is early manifested. To develop this into a true religious feeling in harmony with the child's limited vision of life, requires only a suggestive word, a reverent attitude, or a religious spirit expressed in music. This the kindergarten strives to do, leading the child to the conception of God, the Creator, revealing Himself in all the aspects of nature and God, the all-wise and loving Father.

However, the kindergarten fails in its purpose if it is not brought into relationship with that other most important factor in the child's life—the home. This is done indirectly through the influence of the child. Kindergarten prayers have become potent agencies in the religious awakening of families. Refinements of manners and speech have been suggested. Cleanliness has been promoted. The child's activities have been directed into new channels so that his plays become purer, his intercourse with others less hurtful. But these accidental effects are by no means sufficient to counteract the more firmly rooted elements of wrong, and a more direct connection is established through the mothers' meeting and the friendly visit.

In the mothers' meeting the first effort is to arouse a keener interest in the children. The thought is suggested that these are not simply little animals to be fed and clothed and held in check with a rod of force; that they are spiritual beings with strong feelings and a keen sense of justice. A new sense of responsibility is awakened. Every possession has an added value when it becomes of interest to others. So the child, who is found to be of importance to the kindergartner, and is able to accomplish much under her direction, becomes a more human element in the home. His plays and interests acquire new meaning and meet with more patient tolerance. His punishment is no longer a matter of whim and ill temper, but is restrained by a new feeling of justice.

In the home itself the kindergartner has unlimited opportunities for influence. As the friend of the child, she has an open sesame to every door. If she has tact and interest, she can win her way to a position of confidence and trust, where no avowed missionary could hope for a welcome. A visitor for a kindergarten in Indianapolis entered a home of degradation one day, and found the mother sitting in an attitude of sullen defiance.

"Did you come from the mission?" asked the woman.

"No," said the kindergartner.

"Are you going to preach me a sermon?"

"No."

"Did you bring me a Bible?"

"No. I came from the kindergarten, and I just want to talk to you about your little boy."

"Then come in and shut the door," said the woman in a tone of mollified distrust, which revealed much.

My time has not permitted me to do more than suggest those points which have the most direct bearing on reform movements and indeed many aspects of the work and influence cannot even be touched upon.

The general tendency of recent reform is toward education. Manual training in prisons and industrial work in reform schools are signs of the times. The free kindergarten can not be classed with them, however, as it stands in relation to them as prevention to cure. No preventive measure has yet been found whose application is universal in its effects, and it cannot be claimed that the kindergarten is all sufficient. Yet present tendencies prove that it has an influence in arresting crime in its incipency; it leaves its impression on homes which no other power from without could reach, and it aids in elevating the family life, which must always be the most helpful or most hampering element in human progress.

The permanent value of kindergarten influence cannot be estimated to-day. The work is still too new and too locally confined in its operation to have become universally felt. Moreover, its results rest largely with the children of to-day, whose influence will be felt in the citizenship of the next generation, not of this. For this reason the educational reform is most difficult; it requires a patient onward striving through numbers of years which seem to bring no fruitage. That civilization is a slow process is a simple proposition when applied to history, but it becomes a most difficult one in connection with personal effort. This truth the kin-

dergartner must accept, and work perseveringly, looking toward the future.

It is probably only a question of time when the kindergarten will be as universal as the public school, when its support will not be dependent upon individual charity, but will involve every citizen in its responsibility. Then, perhaps, it will be possible to establish some measure of its value. To-day if in a limited degree corresponding with its limited scope, it stays the tide of evil and pauperism, it is contributing so much to social progress and deserves the co-operation of every lover of humanity.

CHILD-SAVING DEPARTMENT.

As a matter of information regarding the work of the State Agent among dependent children, early in February a statement was prepared and sent to the editor of each weekly paper published within the State, giving briefly such information as, at that time, was available. The following letter accompanied the statement, a copy of which follows it:

"Indianapolis, Ind., Feb. 1, 1898.

"To the Editor:

"Dear Sir—For your information, permit me to explain briefly what our Child Saving Department has done. It may be of service to your readers to insert the following, in whole or in part, in your columns. Truly,

"A. W. BUTLER, Secretary."

THE BOARD OF STATE CHARITIES.—ITS WORK AMONG THE DEPENDENT CHILDREN.

"The law, giving the Board of State Charities authority to supervise and assist in the care of the dependent, neglected and orphan children of the State, has been in force since Feb. 23, 1897, and has been actively administered since the appointment of a State Agent, April 1, 1897. A short review of the results secured will not be out of place at this time.

"When the law was passed there were, in round numbers, 1,500 children being maintained in the various orphans' homes and poor asylums of the State. Thirty-eight counties owned and maintained orphans' homes, nineteen sent their children to associations for care, while the remaining forty-five were keeping their children at their poor asylums and making almost no effort to get them out into more wholesome surroundings. Except in the case of one county orphans' home and five associations, organized to place out children, no special effort was being made anywhere in the State to remove the children from public care. These six agencies placed 170 of the 290 children that were placed during the year ending Oct. 31, 1897. In that number are not included those placed by this Board.

"For years it has been the custom to bring children from other States and place them in the homes of this State. They have, at times, been brought in carloads and it has become a custom, in some localities, for those desiring children to look to that source of supply. There are in Indiana plenty of children to supply homes that desire them. The chil-

dren of this State are as desirable as those from other States and are often preferable to those which have come from large cities. It costs about \$100 a year to care for each child as a public charge. Therefore, the family which takes into its home one of these little ones, does a kind act, is supplied with a desirable child, and is aiding in relieving the public of its expense, to which that home and every other home in the State is a contributor.

"Two features of the work as organized by this Board under the provisions of the new law, will largely overcome the apparent hesitancy to take Indiana children. One is that parents whose children come on the public for support, must now execute releases of all their rights to these children and consent to their being placed in families by indenture or by adoption. A second feature is that no child is, as a rule, placed in a family that does not reside at least 100 miles from the county in which it became dependent. Besides, parents and relatives are not allowed to know where the children are and can not, therefore, cause any trouble.

"These features aid the public, too, in that many parents are restrained from allowing their children to become public charges. We know of several cases where this is true, and doubtless many others could be found. It is stopping the unwarranted shifting of parental responsibility, which had grown to be a marked abuse in the State.

"One of the requirements of the new law is that no child between three and seventeen years shall be maintained in a poor asylum longer than ten days at a time after Jan. 1, 1898. But few of the counties are not now complying with the law, and we have assurance that these few will have completed arrangements to comply with the law by March 1.

"Since its establishment the State Agency of this Board has succeeded in placing seventy-five children in homes, who are now in them on indenture or by adoption. Thirteen others have been tried and found to be unsuitable and have been returned to their counties. Some of these will be tried again. Except a child is mentally or physically very deficient or actually incorrigible, some family can usually be found in whose care the child will do well. So, transfers from one family to another are necessary to fit the child into the right home. About twenty such transfers have been made. Three have been transferred four times each and are now in the proper homes and doing well. Two of the children placed have been legally adopted and proceedings are pending for the adoption of four more.

"On the basis of the lawful cost of 25 cents a day each, for maintenance of the children at public expense, the work of the State Agency thus far has been the means of saving to the tax-payers the sum of \$7,500 annually. Who can compute the saving secured by rescuing these seventy-five children to self-supporting citizenship, instead of allowing them to degenerate into paupers or criminals?"

At the same time a short notice, stating that this Board would be pleased to receive applications from those who were inclined to make homes for large boys between the ages of eleven and fifteen years, was sent out, and it may be said that many of the papers have very kindly co-operated by publishing this notice. Quite a number of them have published this statement in full, and still more gave an outline of it. As a

result numerous applications for children have been received. It is to be hoped that this very commendable co-operation will be continued as it appears needful from time to time.

In addition to the saving to the State by reason of the fact that seventy-five children have been placed in homes, there is also the obvious saving to the tax-payers occasioned by the withdrawal from the orphans' homes of children whose parents have had them maintained there at public expense, but who were not willing that they should be taken out of their control or placed in families. The requirements of the law passed by the General Assembly of 1897 as to the release of children maintained in orphans' homes were not in accordance with their liking, and in many cases when the parent or parents found that the children were liable to be taken from their control or placed in homes, they withdrew them from the institution and showed that they were able to support them. At present the statistics are not at hand to indicate how extensively this practice of parents who were not paupers having the county support their offspring, had grown up, but enough has been learned to show that in some counties it had become quite extensive.

It may be proper here to refer to an editorial in the Evansville Courier, in which, in the course of its discussion of the statements in the circular above printed, it was led to say: "In this connection it is to be pointed out that Vanderburgh County has been relieved of half the expense of keeping white orphan children by the operation of the new law. Where the matron of the White Orphan Asylum once had seventy-five little ones to care for, and the county paid for them at the rate of 25 cents a day, there are now but thirty." Then the writer goes on to say that from this cause alone he computes the saving in Vanderburgh County has been from \$3,000 to \$4,000 annually.

In other counties our attention has been called to the fact that many children who would have become public charges have been kept out of children's homes because their parents were deterred from placing them there by the operation of the existing law.

DUBOIS COUNTY'S NEW POOR ASYLUM.

In February the Dubois County Commissioners submitted to the Board of State Charities plans of a proposed new brick Poor Asylum. The plans were approved, subject to a few changes, which were suggested. The general idea of the design is that there shall be at all times as near as possible a complete separation of the sexes. They occupy different parts of the brick building and have separate dining rooms. There is some resemblance to the asylums at Warsaw and Plymouth, and more nearly to that at Sullivan, which latter the authorities visited, and from which they obtained many helpful suggestions.

There are a number of good features about the plan and it is to be hoped the ideas as amended will be faithfully carried out and the building will be carefully constructed. Then Dubois County will have one of the good asylum buildings of the State. The Commissioners should be exceedingly careful to place the superintendency in good hands. Having a proper building, they should secure proper administration. Even a good building may not be a good asylum, for it may be poorly administered.

THE INDETERMINATE SENTENCE LAW UPHELD.

DECLARED CONSTITUTIONAL BY THE SUPREME COURT.

On March 8th the Indiana Supreme Court handed down its opinion in one of the cases before it, involving the constitutionality of the law relating to indeterminate sentences, passed by the Legislature of 1897. The decision is made by a bare majority of the court. On account of its importance and of the interest aroused there is given a statement of the points decided. Following this appears quite a full abstract of the opinion, which is by Judge McCabe; also of the views of the dissenting Judges, Howard and Jordan.

Indiana Supreme Court. —George Miller vs. State.

1. The indeterminate sentence law (acts 1897, page 60) is not in conflict with Sec. 16, Art. 1 of the State constitution forbidding cruel and unusual punishments.

2. Nor is it in conflict with the provision of the same section that 'all punishments shall be proportioned to the offense.

3. Nor with Sec. 13 of the bill of rights guaranteeing the right of trial by jury.

4. The defendant cannot complain of a failure to adjudge a fine and disfranchisement as part of his punishment.

5. The law does not conflict with Sec. 1 of Art. 7, prescribing where the judicial power of the State shall be vested.

6. Nor with Sec. 1 of Art. 3, forbidding administrative and legislative officers to exercise judicial functions.

7. A refusal by the trial court to furnish a pauper defendant with a transcript for an appeal at the expense of the county, is no reason for reversing the case, which, in the absence of an affirmative showing to the contrary, is presumed to have been correctly decided.

OPINION OF JUDGE MCCABE.

The appellant was charged in the indictment with burglary and larceny on May 3, 1897. On a trial of the charge the jury found him guilty of burglary by their verdict reading thus: "We, the jury, find the defendant, George Miller, guilty of burglary as charged in the indictment, and that his age is eighteen years. John Valentine, foreman." And the following judgment was rendered upon said verdict, to-wit: "And the defendant, being asked if he had any legal cause to show why judgment of the court should not be pronounced upon the verdict of the jury, stands mute, and thereupon it is considered and adjudged by the court that the defendant be and is hereby sentenced to the custody of the Board of Managers of the Indiana Reformatory, or at such place as may be designated by said Board of Managers, as guilty of the crime of burglary, and that he be confined therein for a term of not less than one year or more than fourteen years, as a punishment for said offense, according to the rules and regulations established by such Board of Managers, and that the sheriff of this county is charged with the execution of this sentence."

The errors assigned call in question the action of the Circuit Court in overruling appellant's motion for a new trial and in refusing appellant's request to be furnished with a longhand transcript of the evidence given in said cause at the expense of St. Joseph county. The ground specified in the motion for a new trial is that the verdict is contrary to law. The objection to the verdict would perhaps be fatal, in that it would be contrary to and unauthorized by law as it stood prior to April 1, 1897, because it does not "state * * * the amount of fine and the punishment to be inflicted." Sec. 1906, R. S., 1894; Sec. 1837, Horner's R. S., 1897, and Sec. 1837, R. S., 1881." But it is contended on behalf of the State that the verdict is not contrary to and is authorized by law, to-wit: Sec. 8 of the Reformatory act, approved February 26, 1897; Acts 1897, p. 69. That act does authorize just such a verdict and judgment in such a case.

The learned counsel for appellant contend, however, that so much of the Reformatory act as authorizes such a verdict and judgment is unconstitutional. The section in question reads thus: "In all cases of felony tried hereafter before any court or jury in this State, if the court or jury find the person on trial guilty of a felony, it shall be the duty of such court or jury to further find and state whether or not the defendant is over sixteen (16) years of age and less than thirty (30) years of age. If such defendant be found to be between said ages, and he be not guilty of treason or murder in the first or second degree, it shall only be stated in the finding of the court or verdict of the jury that the defendant is guilty of the crime charged, naming it, and that his age is that found by it or them to be his true age, and the court trying such person shall sentence him to the custody of the Board of Managers of the Indiana Reformatory, to be confined at the Indiana Reformatory or at such place as may be designated by such Board of Managers where he can be most safely and properly cared for, as guilty of the crime found in such finding or verdict, and that he be confined therein for a term not less than the minimum time prescribed by the statutes of this State, as a punishment for such offense, and not more than the maximum time prescribed by such statutes therefor, subject to the rules and regulations established by such Board of Managers, and it shall be the duty of the Board of Managers of said Reformatory to receive all such convicted persons, and all existing laws requiring the courts of this State to sentence such persons to the penitentiaries or prisons of this State are hereby modified and changed so as to make it the duty of such courts to sentence such prisoners to the Indiana Reformatory. The Board of Managers may terminate such imprisonment when the rules and requirements of such Reformatory have been lived up to and fulfilled, according to the provisions of this act."

The next section makes it the duty of the clerk of the court in which the case is tried where there is a conviction to send along with the commitment a record containing a copy of the indictment or information filed in the case, the name and residence of the judge presiding at the trial, the names of the jurors and witnesses serving at the trial, with a statement of any fact or facts which the presiding judge may deem important or necessary for the full comprehension of the case.

Sec. 11 provides that: "The said Board of Managers shall have power to establish rules and regulations under which prisoners in the Reformatory may be allowed to go upon parole outside the Reformatory building and inclosure, but to remain, while on parole, in the legal custody and under control of the Board of Managers and subject at any time to be taken back within the inclosure of said Reformatory; and full power to enforce such rules and regulations to retake and imprison any inmate, so upon parole, is hereby conferred upon said Board, whose order, certified by its secretary, and signed by its president, with the seal of the Reformatory attached thereto, shall be a sufficient warrant for the officers named in it to authorize such officer to return to actual custody any conditionally released or paroled prisoner; * * * Provided, that no prisoner shall be released on parole until the said Board of Managers shall have satisfactory evidence that arrangements have been made for his honorable and useful employment for at least six months while upon parole, in some suitable occupation."

The twelfth section provides for certain rules by which the reformation is to be sought by the Board of Managers, among which is a record, in which is to be entered every fact connected with the history of every prisoner when he enters the Reformatory, together with his subsequent conduct affecting his standing, and any facts or personal history which may come to the knowledge of the general superintendent officially, bearing upon the question of parole or final release of the prisoner. And the section then provides: "And it is hereby provided that whenever, in the opinion of the Board of Managers, any prisoner on parole has violated the conditions of his parole or conditional release, by whatever name, as affixed by the Managers, he shall by a formal order entered in the Managers' proceedings be declared a delinquent, and shall thereafter be treated as an escaped prisoner, owing service to the State, and shall be liable when arrested to serve out the unexpired term of his maximum possible imprisonment, and the time from the date of his declared delinquency to the date of his arrest shall not be counted as any part or portion of time served."

Sec. 13 provides that: "It shall be the duty of the general superintendent to keep in communication as far as possible with all prisoners who are upon parole, and when, in his opinion, any prisoner has for one year so conducted himself as to merit his discharge, and has given evidence that is deemed reliable and trustworthy that he will remain at liberty without violating the law, and that his final release is not incompatible with the welfare of society, the general superintendent shall make a certificate to that effect to the Board of Managers, and, after written notice to all of the Managers, the Board shall, at the next meeting thereafter, consider the case of the prisoner so presented; and when said Board shall find that said prisoner has so done, he shall be entitled to his final discharge."

It is contended on behalf of appellant, first, that these provisions violate Sec. 10 of Art. 1 of the bill of rights in our constitution, providing that "cruel and unusual punishment shall not be inflicted. All penalties shall be proportioned to the nature of the offense." Sec. 61, Burns's Revised Statutes 1894; Sec. 61, Revised Statutes 1881, and *ib.* Horner's Revised Statutes 1897.

Frequent attempts have been made in this court to reverse judgments in criminal cases because the punishment adjudged was cruel and excessive. But it has invariably been held that no matter how harsh and severe it might seem to this court, yet if it was within the limits prescribed by statute for the punishment of such crimes this court could not interfere nor reverse the judgment. *Siberry vs. State*, — Ind. —, 47 N. E. 458; *Ledgerwood vs. State*, 134 Ind. 91; *McLaughlin vs. State*, 45 Ind. 338; *McCulley vs. State*, 62 Ind. 428; *Shields vs. State*, — Ind. —, at this term. In none of these cases was the validity of the statute questioned.

In the last case cited this court said: "It is also urged as a reason for reversal that the punishment is excessive. The only limitations to the power of the Legislature to fix the punishment for crimes are those imposed by the constitution of this State and the United States, Sec. 16, Art. 1 of the constitution of this State, which provides that cruel and unusual punishments shall not be inflicted, has reference to the statute fixing the punishment, and not to the punishment assessed by the jury within the limits fixed by the statute. If the statute fixing the punishment is not in violation of said section of the constitution, then any punishment assessed by the court or jury within the limits fixed by the statute can not be adjudged excessive by this court for the reason that the power to declare what punishment may be assessed against those convicted of crime is not a judicial power, but a legislative power, controlled only by the provisions of the constitution." The question then is whether the provisions of the act quoted authorize the infliction of cruel and unusual punishment.

The legislation was an attempt on the part of the Legislature to obey the mandate contained in Sec. 18, Art. 1, of the constitution, demanding that: "The penal code shall be founded on the principles of reformation, and not of vindictive justice." And yet the duty to carry out one provision of the constitution does not authorize the Legislature to violate another. The question still remains, Does the statute inflict cruel and unusual punishment? The appellant was convicted of burglary, and the punishment prescribed therefor by the criminal code of 1881 was imprisonment in the State prison for any determinate period, at the discretion of the jury, of not less than two years and not more than fourteen years. (Sec. 2002, Burns's R. S., 1894; Sec. 1938, R. S., 1881, *ib.*, Horner's R. S., 1897).

Under that statute, if the evidence had shown that appellant was guilty of breaking into an old outhouse, with intent to commit a felony, though he found nothing therein on which to commit the felony, and though the outhouse was practically worthless, yet the jury, in their uncontrollable and unbridled discretion, could send him to the State prison for fourteen years, and he would be without remedy.

Certainly that is more cruel punishment than that provided by the Reformatory act. Under the law prior to that act, when the ponderous iron doors of the prison close on the convict it not only shuts him in and shuts out the bright angel of liberty, but it also shuts out of the convict's heart all hope, which is the anchor of the soul; because, in the absence of such legislation, he is utterly powerless, by any amount of good conduct or penitence to assuage or mitigate the severity of his punishment. Is it at all strange that, with liberty and hope gone, the convict's heart

should break, or that he should in his helpless condition settle down to the belief that society was his bitter-hating enemy; and, thus brooding over the subject through the long years of his prison toil without recompense, and tears all in vain, is it at all strange that he should, at the expiration of his term, come out of prison the bitter-hating enemy of society? Clearly not.

It was to remedy this manifest evil to society and to the criminal classes themselves that the legislation in question was enacted. So that when the convict is brought within the prison walls, if his crime be not treason or murder in the first or second degree, the hope of liberty is not shut out of his heart, the anchor of his soul is not taken away, but society whispers in his ear the brotherly message through the statute in question that "the restoration of your liberty is largely in your own hands. Your own good conduct and reformation may restore you to liberty and to society as a useful citizen, even before you have served the minimum or shortest time fixed in the criminal code for the punishment of your crime, namely, in one year after your imprisonment begins." Because the minimum term of imprisonment prescribed by the criminal code for a large majority of the felonies falling within the Reformatory act is two years, and some three years. The minimum term in a small number is three years, and in a still smaller number it is one year, and in a very few cases it is six months. And we are gravely told by appellant's learned counsel that this act violates the constitution in placing it within the convict's power, by good conduct, fidelity and trustworthiness, while on parole, to mitigate the severity of his punishment by being restored to liberty conditionally, and he may be finally discharged long before the very shortest term he would be compelled to serve under the old law, because such provision is cruel punishment.

To say so would require us to turn back the hands on the dial of human progress a hundred years. To call these provisions cruel punishment is to mock at all humanizing efforts. It is to cast a stigma on all our benevolent institutions which stand as noble monuments of the goodness of the human heart. In short, it is to deny the fatherhood of God and the brotherhood of man.

Appellant's contention, substantially, though not in words, that that part of the act authorizing a judgment for the maximum term of imprisonment specified in the section of the criminal code under which he was convicted must be looked to alone in determining the question whether the punishment is cruel or not, is not tenable. The whole of the act bearing on the question of punishment must be looked to in construing the different parts. In upholding the constitutionality of a similar act of the Illinois Legislature, the Supreme Court of that State, in the course of a very learned opinion, said:

"We think that the judgment and mittimus in this case must be read and interpreted in the light and under the restrictions imposed by the statute upon which they are based. The statute provides that, although the sentence is a general sentence to imprisonment, yet that such imprisonment shall not exceed the maximum term provided by law for the crime for which the prisoner was convicted and sentenced." This provision and others of like import being read into the judgment and mitti-

mus, we think that it should be regarded that the judgment and commitment in this case were for twenty years, that being the maximum term provided by law for the crime of burglary." The people ex rel. vs. State Reformatory, 148 Ill., 420.

In *Woodward vs. Murdock*, 124 Ind., 437, involving the validity and construction of the act of 1883, relating to shortening the prisoner's term by deductions therefrom, this court said, on page 444, that: "The law allowing him credit for good time entered into the judgment as if written therein, and, therefore, by the very language of the judgment the appellant's time expired on the 13th day of December, 1889." And so here the Reformatory act may be read into the judgment wherever necessary to make the meaning of the judgment clear or make it effectual.

In construing this provision of the constitution in *Hobbs vs. State*, 233 Ind., on pp. 408 and 409, this court said: "The second point, that the act is in violation of the provision of the constitution that 'cruel and unusual punishment shall not be inflicted,' has the merit of possessing some originality; but the position assumed seems to be without authority to support it. We have been unable to find but a single instance in which this provision of the constitution has been in question before this court, and then the question was regarded as possessing no merit, and was disposed of without serious consideration."

* * * The same doctrine was applied to a similar constitutional provision in upholding the constitutionality of the Reformatory act of Illinois in all material respects like our own, in the case of the People ex rel. vs. State Reformatory, *supra.*; also in *George vs. the People*, 167 Ill., 447.

The only plausible objection that could be urged in reason to the act, as to the character of the punishment when mitigated, as provided in the act, is that it is too mild instead of being cruel. That, however, is a legislative and not a judicial question.

Nor do we think the act conflicts with that clause of Sec. 16 of the bill of rights, requiring the punishment to be proportioned to the nature of the offense. The Supreme Court of Illinois on that point says: "We think that from the fact that the statute here in question imposes the maximum term of imprisonment provided by law for the crime for which the prisoner is convicted, it does not follow that such statute is in violation of the constitutional requirement that all penalties shall be proportioned to the nature of the offense." The People ex rel. vs. State Reformatory, *supra.* The same doctrine was in effect held in *George vs. the People*, *supra.* We, therefore, hold that the act does not violate Sec. 16 of the bill of rights.

It is also contended that the act violates Sec. 13 of the bill of rights, in that it does not allow the defendant a trial by jury; because, as is contended, it makes the punishment depend upon the determination of a Board of Managers, arrived at in an ex parte manner, and upon hearsay evidence, in a county other than that in which the offense was committed. But the trial and finding of the guilt or innocence of the accused are authorized to be by a jury in the county where the offense is alleged to have been committed. But because the jury are not allowed to fix the amount of the punishment which is to be inflicted, it is contended that the Reformatory act deprives the accused of a jury trial, in violation of said

Sec. 13 of the bill of rights. This very objection to a similar act, under a similar constitutional provision in the constitution of Illinois, in the *People ex rel. vs. State Reformatory*, supra, at page 422, was held not good. It was there said: "Nor is it true that a prisoner on trial for burglary and larceny, or for any other violations of the criminal law, has a constitutional right to have the quantity of punishment fixed by a jury. At common law the jury either returned a special verdict, setting forth all the circumstances of the case and praying the judgment of the court thereon, or a general verdict of guilty or not guilty. The punishment was fixed by the court and governed by the laws in force. (Blackstone's Comm. Book 4, 361.) * * * The constitutional right of trial by jury is limited to the trial of the question of guilt or innocence, and we think there can be no question of the validity of the sections of the statute to which we have made reference in this connection." The Supreme Court of Illinois again decided the same way in 167, Ill., in *George vs. the People*, supra. We therefore conclude that the act does not deprive the defendant of a jury trial, in violation of the constitution.

The only difference between the procedure in felonies under the Reformatory act and that under the criminal code prior thereto is that the jury only finds whether the defendant is guilty, and his age, but does not, as before, also fix the punishment. The judge now fixes not only the punishment as to imprisonment, but as to all other penalties prescribed by the section of the criminal code with the violation of which the defendant was charged.

In this case the court, in addition to the imprisonment, ought to have adjudged as part of the punishment that appellant be disfranchised and rendered incapable of holding any office of trust or profit for some determinate period.

In fixing the punishment the court has no discretion, but must adjudge the same as fixed by the Reformatory act. The amount of fine or length of disfranchisement is to be determined and fixed by the court in its discretion within the limits fixed by the statute prescribing the punishment for the particular offense.

No question, however, has been made as to the failure of the court to assess disfranchisement as a part of the punishment. And it is settled that such failure is not an error of which appellant can complain. *State vs. Arnold*, 144 Ind., 651, 659, and authorities there cited.

It is next contended that the act violates Section 1 of Article 7 of the constitution providing that "the judicial power of the State shall be vested in a Supreme Court, in Circuit Courts and in such other courts as the General Assembly may establish." And that it violates Section 1, Article 3, providing that "the powers of the government are divided into three separate departments—the legislative, executive, including the administrative, and the judicial—and no person charged with official duties under one of these departments shall exercise any of the functions of another, except as in this constitution expressly provided."

Appellant's contention on this point is thus stated by his counsel: "It attempts to confer judicial powers upon the Board of Managers and general superintendent of said Reformatory, by permitting them to consider and determine whether or not he has ever before been convicted of a

felony; whether or not the jury who found the prisoner's age were or were not mistaken; what his personal history has been; whether or not it has been good or bad, and what his conduct has been in the Reformatory, and taking these things into consideration, determine the length of time for which the prisoner shall be confined or punished."

None of these considerations have anything whatever to do with the defendant's guilt, nor with the question as to what judgment should be pronounced upon a finding or verdict that he is guilty of the crime charged in the indictment, nor with the amount or quantity of punishment to be inflicted on him by the judgment. * * *

So that the judgment of guilt and sentence is complete and effective so as to warrant and require the convict to remain in prison to the end of the maximum term fixed in the judgment of conviction unless ministerial or administrative officers, the Board of Managers, acting under the authority of the act, shall shorten the term of service in case a reformation of the convict is effected.

The power to do this is not judicial power, but is a purely ministerial or administrative power. It is no more the exercise of judicial power than the power of the Governor to "grant reprieves, commutations and pardons after conviction." Sec. 17, Art. 5, of the constitution. Nor is it the exercise of the pardoning power. Pardon is remission of guilt; amnesty, oblivion or forgetfulness, Anderson's Law Dictionary, 745. The act of the Board only shortens the term prescribed by the sentence and leaves the conviction of guilt unaffected.

The act of the Board of Managers in shortening the term of imprisonment is the exercise of the exact, same kind of power authorized by the act of 1883, Sec. 8238, Burns's Revised Statutes, 1894, in which it is provided that for the first year of good conduct of the convict he was allowed a credit of one month; two, three and four months for the second, third and fourth years respectively, and five months additional for each succeeding year. These credits thus shortening very materially the term of the sentence, are given not by the court, nor by the Governor under his power of pardon, but purely and simply by administrative officers, the Prison Board. And although such laws have been in force in this State for over a quarter of a century, it has never been suggested that they either conferred judicial powers on administrative officers or interfered with the judgments of courts or the pardoning power of the Governor. On the contrary, the validity of such legislation was upheld by this court in *Woodward vs. Murdock*, 124 Ind., supra.

We therefore conclude that the act does not violate the section of the constitution referred to.

The only other error alleged is the court's refusal to furnish appellant with a longhand manuscript of the evidence, he having made a proper showing, bringing himself within the provisions of the statute requiring the court to so furnish such manuscript at the expense of the county. But such refusal was after the trial and judgment, and, therefore, the court's action did not affect the trial. The seventh ground for a new trial specified in the criminal code is "error of law occurring at the trial." This error did not occur at the trial. Nor does the error fall within any of the other eight grounds specified in the criminal code for a new trial.

Nor does it furnish any ground for a distinct assignment of error in this case. We have no means of knowing that the evidence, if it were here, would not abundantly sustain and uphold every act of the court leading to the judgment, except the unsupported statement of his counsel. The presumption of law is that the judgment of the trial court was right until that is overcome by a showing in the record. The remedy of the appellant was an application to this court for an order requiring the Circuit Court to furnish the transcript at the expense of the county on a proper showing. Judgment affirmed.

JUDGE HOWARD'S DISSENT.

Judge Howard's dissenting opinion is as follows:

I am unable to concur in the conclusion that the Indiana Reformatory act, as interpreted by the majority of the court, is constitutional. That act, as construed by the court, requires that the appellant, for the crime of burglary, should receive an indeterminate sentence of imprisonment, not to be for less than two years nor more than fourteen years. The best defense that can be made of the legality of such a sentence is, that it is, in effect, a sentence of imprisonment for fourteen years. Yet it must be plain that the Legislature did not intend this result, else it would have said so and omitted all reference to the minimum time. The clear meaning of the act, if indeed it does provide for an indeterminate sentence, is, rather, that the sentence should be for some time more than two years and less than fourteen years, such time to be finally determined by the Board of Managers of the Reformatory.

That, however, would be to substitute for the judgment of the court trying the case the judgment of the administrative officers appointed to carry out the sentence. Such an interpretation of the act makes it a plain invasion of the constitutional functions of the judiciary. If, on the other hand, it should be conceded that the sentence is, in effect, a sentence of imprisonment for the maximum period of fourteen years, then we have the anomaly that there is no gradation in the crime of burglary; that the ragged boy who lifts a latch and steals a loaf of bread for his suffering mother, brothers and sisters is to receive his fourteen years, quite the same as the crime-hardened reprobate who breaks into a banking house and carries off the life earnings of aged and helpless depositors. Such a construction, however, can not be in harmony with the provision of the constitution, that "all penalties shall be proportioned to the nature of the offense."

As I look upon it, the law may be upheld by an obvious construction, and one in harmony with every provision of the constitution; and, if this can be done, it is, of course, our duty to give to the act such construction. The act provides for confinement in the Reformatory "for a term not less than the minimum time prescribed by the statutes of this State, as a punishment for such offense, and not more than the maximum time prescribed by such statutes therefor." Is it not a reasonable interpretation of these words to say that their meaning is, that the court, after hearing and considering all the facts and circumstances, should fix a definite term of imprisonment somewhere between the minimum and maximum times

provided by the statutes? That would be quite in harmony with the practice under the law as it was formerly understood.

The statute in relation to burglary prescribes as a part of the punishment that the convicted person "shall be imprisoned in the State prison not more than fourteen years nor less than two years." No one ever knew a court, under this statute, to say to a defendant: "You have been convicted of burglary, and you will be imprisoned therefor not more than fourteen years nor less than two years." It was, on the contrary, well understood that while the statute made the punishment indeterminate, between certain limits, the court, in its sentence, must name a determinate term of imprisonment within such limits, so that, in every case, as required by the constitution, the penalty "shall be proportioned to the nature of the offense." So interpreted, the act of 1897 would be in harmony with the constitution, and would also serve to accomplish all the beneficent designs intended by the Legislature. As interpreted by the court, the act seems to me to make a mere figurehead of the trial judge, and transfer the constitutional discretion and judgment of the judiciary to officers of the administrative department of the government; punishing also the culprit, not according to the degree of the offense of which he is convicted, but according to his conduct in the Reformatory and the probability of his receiving remunerative employment after he gets out.

JUDGE JORDAN'S DISSENT.

Judge Jordan's dissenting opinion is as follows:

While I yield due respect to the majority opinion of this court, still I can not concur therein, so far as it sustains the constitutional validity of the provisions of the act of 1897 herein involved, which require the court, without exercising any judicial discretion whatever, to impose an indeterminate sentence on a person convicted of a felony. Or which, rather, commands the court, in effect, to turn the convicted person over to the custody of the Board of Managers of the Indiana Reformatory Prison, there to be confined as provided by the provisions of the act, not beyond the maximum limit of imprisonment fixed by the statute defining the offense.

Article 3 of our constitution distributes the powers of the government into three separate departments—the legislative, the executive, including the administrative, and the judicial—and denies the right of any person charged with official duties under any one of these departments to exercise any of the functions of another, except as in the constitution expressly provided. Any attempt to deprive one department of its rights and powers under the constitution must be carefully watched and guarded, and no encroachment of one upon the powers of the other can be permitted; otherwise, the constitutional rights of the citizens may be frittered away, and the maintenance of a republican form of government be impaired.

The statute defining the offense of which the prisoner in the case at bar was convicted provides, as a part of the punishment to be inflicted, imprisonment for a term not less than two nor over fourteen years. The law involved recognizes the existence of the provisions of this penal statute,

but nevertheless proceeds to divest both the jury and the court of the power of exercising judicial functions, in determining, between the minimum and maximum limits, what the term of imprisonment shall be. Not only is the trial, conviction and sentencing of a person convicted of the commission of a crime a judicial duty, but also, in my opinion, is the right to assess the punishment and thereby fix the term of imprisonment provided, within the limits of the statute, a judicial function, of which the court wherein the accused is tried can not be deprived by the Legislature.

The provisions of the various sections of our penal code, relating to crimes classed as felonies by the law, are expressly recognized by the statute in question as still existing; especially is this true in regard to the limits of imprisonment. Certainly the right to apply the law as it then exists is the peculiar province of the court or jury in the trial of a criminal cause; consequently the right to determine and decide as to the extent to which a convicted person shall be punished by imprisonment under and within the limits of an existing law, can not be wrested from the court and jury and lodged elsewhere. The provisions of the statute under consideration wholly rob the court of all judicial discretion in regard to the term of imprisonment, and in imperative language require it to sentence the prisoner to the custody of the Board of Managers of the Reformatory for an indefinite term.

While the constitutional validity of a statute which simply lodges in the court, where a person accused of crime is tried, the power of assessing the punishment, instead of leaving it with the jury trying the case, may be conceded; but when a law goes beyond this and deprives both the jury and the court of this power, as does the one in dispute, certainly it must be held to infringe upon the constitutional rights of the accused, which he has to demand, in the event of his conviction, that his punishment be judicially determined under the existing law, which he has been convicted of violating, and which prescribed the penalties for its violation. The trial can not be said to have ended until his punishment is determined and adjudged by the court. A statute of the State of Michigan which did not go to the extent of the one here involved, leaving, as it did, the question of an indeterminate sentence to the discretion of the court, was held to be invalid. *People vs. Cummings*, 98 Mich. 249. A similar statute in Ohio, which also made the question of imposing an indeterminate sentence one of judicial discretion, was upheld. *State vs. Peters*, 43 Ohio St. 629.

The decisions of the Supreme Court of Illinois, cited in the majority opinion, whereby the validity of a law similar in some respects to the statute now in controversy was sustained, are, in my opinion, neither satisfactory nor convincing in their reasoning. The effect of these decisions is also impaired from the fact that they were rendered by a divided court.

That the validity of a law providing for the parole, under prescribed rules and regulations, of prisoners who have been sentenced for a definite term of imprisonment, before the expiration of their terms, may be sustained, I think may be conceded, but that is not the vital question presented for decision in the case at bar.

The feature in the statute which leads me to condemn it as antagonistic to the constitution is that which unquestionably divests the judiciary of its rights and powers, to a certain extent, and in this respect, the law, in my judgment, is invalid, and can not be sustained; and this must be true without regard to the question of whether it invests some ministerial board or person with judicial functions. The doctrine is universally affirmed that courts, being a co-ordinate branch of the government, are not, within their sphere, subject to legislative control. (Cooley, *Constitutional Limitations*, 114 and 116). But, under this statute, the court, in respect to the term of imprisonment, is wholly controlled by the will of the Legislature. It is not permitted to decide what, in its judgment, under the circumstances in the particular case, ought to be the term of imprisonment within the limits provided by law. The man who is convicted of the theft of a pie or a plug of tobacco of the value of 10 cents must be turned over to the prison officials, to be restrained of his liberty for the same period as one who has committed the heinous offense of stealing his neighbor's hogs or sheep of the value of \$24. The court can exercise no discretion, and decide in accordance with the dictates of his own judgment. This is so evident that a mere reading of the statute is sufficient to condemn it in this respect.

It is insisted that the Legislature has the power to provide that the term of imprisonment for the crime of burglary shall be fourteen years and no less, and that the judgment of the court in the case at bar in effect inflicted the maximum term of imprisonment, which was fourteen years. While the power of the Legislature to declare that the punishment for the crime of burglary shall be imprisonment for the term of fourteen years in the State's prison, and no less, may be conceded, but how, or in what manner can this concession lend any support to sustain the validity of the statute? As heretofore stated, the law under which appellant was convicted extends the limitation of imprisonment from two to fourteen years, and if it can in reason be said that the trial court in this case simply inflicted the maximum punishment provided by the law defining the offense of burglary, then it certainly may be asserted that in doing so the court responded solely to the command of the statute in controversy, and not, under the circumstances, in the particular case, to the dictates of its own judgment, as to what the term of imprisonment should be within the limitation provided by an independent statute.

The law may be said to be crude and half-baked in its provisions, and possibly open to objections which have been urged against it, that it will in some cases result in great injustice. While these are matters which do not address themselves to a court, still, as the law is to be upheld, they may be mentioned as proper for legislative consideration in the future.

As to whether, in the event of a minor being convicted, imprisonment for his offense in the county jail may be substituted for imprisonment in the State's prison, as provided by Section 1833, R. S. 1881, is a question, which, under the act in controversy, is left to judicial construction. Equally so is the question as to whether a fine and disfranchisement shall be adjudged as a part of the punishment by the act, where the same are provided as a part of the punishment by the penal statute, of which the accused person has been convicted of having violated.

This law is certainly more sweeping in its provisions than any other on the same subject enacted by sister States which has come under my observation. It seems to be impressed with the impracticable and sentimental idea of certain theorists who believe that a greater justice will be meted out to the convict and his condition bettered by incarcerating him within the walls of a prison for an indeterminate period, without any regard to the circumstances surrounding the offense of which he has been convicted, there to remain until he can secure his liberty by ingratiating himself into the good graces of the Board of Parole.

I have endeavored somewhat briefly to state the reasons which I consider the cardinal ones for holding the law invalid, and in my opinion it should be so adjudged, without regard to the question of expediency or the results which may follow. These are questions which, as a general proposition should exert no control over courts in reaching a conclusion in a case involving constitutional rights.

ON INDIANA REFORMATORY MEASURES—WHAT NEXT?

With the advanced ground that Indiana has taken regarding reformatory matters, including the establishment of the Indiana Reformatory, the passage of the indeterminate sentence law, which was subsequently sustained by the Supreme Court, much attention has been drawn to her. The question of the proper administration of the laws involving these measures of the progress of our people is one that now confronts us. That it is possible to have even a good law abused, none can doubt, and that great care shall be taken that no criticism may come from the proper administration of these laws is greatly hoped. With the proper use of the right of parole comes the duty of securing employment and homes for those paroled, of visiting and overseeing them, and, all in all, keeping in touch with the man and being familiar with his surroundings. This will call upon the progressive people of our State for careful thought and earnest effort. Here is an opportunity to develop a broad spirit of humanitarianism; for earnest social effort; for most practical Christian work. There is presented a most practical question: How are we going to meet these men, and what are we going to do for them? They have started on the road to reform. They have abandoned the way of the transgressor and their lives are to be reformed along the line of good citizenship. Openings must be found; employment secured. With these men obtaining work in our towns and cities and upon the neighboring farms, there should come to them the opportunity to forget the old and enter into a new life. They must be encouraged, not by a smile and a nod alone, but by the encouragement of the strong right hand of earnest fellow-men. Their welfare should be looked after and interest be taken in them and in all that is theirs. Individuals can do much in this line, and from the individual effort must come all that is to be accomplished. But this effort must be united. Organization becomes necessary. It will perhaps occur to some that the establishment of societies for this particular purpose is the thing which is proper, but it seems that with the Young Men's Christian Association established in most of the cities and larger towns of our State, it would be possible to utilize the organization already effected and the

machinery that is in motion in furthering this exceedingly practical work either as a part of its general work or by establishing it as a separate department of the work of this valuable organization. At an early date the Reformatory will secure a State Agent, who could work in harmony with such associations, and through his co-operation all the work over the State could be correlated.

THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The Twenty-fifth National Conference of Charities and Correction will be held in the city of New York, commencing on Wednesday, May 18, 1898, and continuing until the following Tuesday. Except on Sunday, May 22, when a Conference sermon will be preached at Grace Church, sessions will be held twice daily in the hall of the Young Men's Christian Association, Twenty-third Street and Fourth Avenue, in accordance with a carefully arranged program to be issued later. The following are the officers of the Conference: President, William R. Stewart, New York; Vice-Presidents, Charles R. Henderson, Chicago; Thomas E. Ellison, Fort Wayne, and Isaiah Josephi, New York; Treasurer, Levi L. Barbour, New York; General Secretary, Hastings H. Hart, St. Paul.

To this Conference are invited all who have an active interest in practical philanthropic work. Papers on selected topics will be presented by their authors, and are to be followed by friendly discussion open to all who are present. The following is a list of the committees into which the work of the Association is divided. Papers will be presented under each subject: "Abuse of Medical Charities," "Immigration and Inter-State Migration," "Insanity," "Laws of Settlement and the Right to Public Relief," "Municipal and County Charities (Including Public Out-door Relief," "Organization of Charity," "Politics in Charitable and Penal Institutions," "Duty of the State to Delinquent Children," "Duty of the State to Dependent Children," and "The Prevention of Feeble-Mindedness from a Legal and Moral Standpoint."

The following persons known to many of our readers are on the committees noted: Dr. Fred H. Wines, Springfield, Illinois; Prof. C. H. Cooley, Ann Arbor, Michigan; H. A. Millis, Chicago; Prof. Chas. R. Henderson, Chicago; Prof. Frank A. Fetter, Bloomington; William C. Ball, Terre Haute; Ernest Bicknell, Chicago; J. P. Byers, Columbus, Ohio; Alexander Johnson, Fort Wayne.

The first meeting was held in New York twenty-five years ago; and the Conference, greatly increased in membership and influence, now returns to celebrate its quarter centennial. Delegates representing important charitable interests are expected from all parts of the United States and Canada, and should be given a cordial welcome by the citizens of New York City and vicinity, who will derive great benefit from attendance at the Conference meetings. Your interest and co-operation are earnestly desired.

For additional information, persons are requested to write H. H. Hart, General Secretary, St. Paul, Minnesota.

THIRTY-SECOND QUARTERLY COMPARATIVE EXHIBIT OF

For the Quarter

MOVEMENT OF POPULATION. EXPENDITURES. STATISTICS OF

MOVEMENT OF POPULATION, STATISTICS OF OFFICERS, EMPLOYEES, ETC.	CHARITABLE				
	HOSPITALS FOR INSANE.				
	Central.	Northern.	Eastern.	Southern.	Total.
INMATES.					
Enrolled November 1, 1897.	1,613	632	542	432	3,219
Temporarily absent November 1, 1897.	118	32	20	38	208
Received during three months ending January 31, 1898.	118	49	21	76	264
Discharged, died or withdrawn during same period	150	46	16	12	224
Total enrolled January 31, 1898.	1,581	635	547	496	3,259
Temporarily absent January 31, 1898.	84	35	26	44	189
Daily average actually present during three months end- ing January 31, 1898.	1,488.5	599.55	522.8	425	3,035.85
Same for three months ending January 31, 1897.	1,476.6	570.17	506.5	404.33	2,957.6
Same for three months ending January 31, 1896.	1,467.2	521.07	439.1	404	2,831.37
Same for three months ending January 31, 1895.	1,439.8	491	436.5	400	2,767.3
Same for three months ending January 31, 1894.	1,457.7	421	429.7	371.33	2,679.3
Same for three months ending January 31, 1893.	1,407.9	413	420.33	376	2,617.23
Increase of daily average for three months over corre- sponding period of preceding year	11.9	29.38	16.3	20.67	78.25
Decrease of daily average as above					
ADMINISTRATION.					
Average number for three months of—					
Officers	17	7	7	6	37
Teachers, literary, etc.					
Teachers, industrial.					
Attendants.	146.38	56	57	51	310.38
Domestic, laborers and other employes	135	72	53	46	306
Guards					
Total	293.38	135	117	103	653.38
Number of above boarded by the institution	291.38	134	113	102	640.78
Average of administration (i.e. number of inmates to each person on salary).	4.99	4.44	4.47	4.12	4.65
Average of patients to each attendant in Hospitals for the Insane.	10.17	10.71	9.17	8.33	9.78
Total number of days' board furnished (inmates and ad- ministration).	163,749	67,487	58,494	48,484	338,214
EXPENDITURES.					
MAINTENANCE.					
Administration (salaries and wages)	\$21,968 90	\$9,991 49	\$9,153 44	\$8,244 37	\$49,358 20
Subsistence	24,620 32	7,812 08	5,993 58	6,128 69	44,554 67
Clothing	2,357 68	576 86	436 69	76 07	3,447 30
Office, domestic and out-door departments	12,373 03	5,771 45	4,300 20	4,245 67	26,690 35
Ordinary repairs and minor improvements (defrayed from regular appropriation)	2,241 35	1,117 20	201 35		3,559 90
Total maintenance.	\$63,561 28	\$25,269 08	\$20,085 26	\$18,694 80	\$127,610 42
CONSTRUCTION.					
New buildings and furnishing of same					
Extraordinary repairs and minor improvements (defrayed from specific appropriation)	*\$7,503 98			\$6,734 97	\$14,238 95
Total construction.	\$7,503 98			\$6,734 97	\$14,238 95
Grand total expenditure for maintenance and con- struction	\$71,065 26	\$25,269 08	\$20,085 26	\$25,429 77	\$141,849 37
Receipts and earnings.	370 00	26 42	21 07		417 49
Net total expenditures	\$70,695 26	\$25,242 66	\$20,064 19	\$25,429 77	\$141,431 88

Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for
Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for
*\$4,503.98 spent during year ending October 31, 1897.

THE STATE CHARITABLE AND CORRECTIONAL INSTITUTIONS.

Ending January 31, 1898.

OFFICERS, EMPLOYES, ETC. AVERAGES. PER CAPITAS, ETC.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.						
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls, and Woman's Prison.			Reform School for Boys.	Total of Correctional Institutions.
								W.	G.	Tot.		
459	639	317	133	570	5,337	884	819	43	269	312	593	2,608
48		2		14	272				63	63	63	126
126	30	2	1	12	435	84	200	8	20	28	77	389
47	32	2	9	7	321	132	109	6	8	14	44	299
538	637	317	125	575	5,451	836	910	45	281	326	626	2,698
36		11	1	19	256				66	66	44	110
514	589	311.25	123.52	557.4	5,131.02	854.33	875.10	43	212	255	559.08	2,543.51
	592	311	120.87	544.3	4,525.77	854.87	819.49	44	207	251	525	2,450.36
	620	301	125	491.1	4,368.47	855.6	841	35	177	212	523	2,431.6
	625	285.33	114.16	473.9	4,265.69	901.56	780	42	160	202	570	2,453.56
	590	264	125.08	449.5	4,120.3	859.25	659	50	154	204	489	2,211.25
	619	262	126.1	428.5	4,055.73	752	634	46.74	146.24	192.98	531	2,109.98
		.25	2.65	13.1			55.61		5	4	34.08	93.15
	3					.54		1				
7	4	7	5	6.6	66.6	9	10		7		9	35
	15	25	10	9	59				3		5	8
	11	3.66	3	9.2	26.86				8		17	25
	19	9	2	31.5	371.88							
53	40	28.34	20	41.2	488.54	2			5		12	19
						40	36					76
60	89	73	40	97.5	1,012.88	51	46		23		43	163
60	89	40	35	95.5	959.88	15	46		17		38	116
8.57	6.62	4.26	3.09	5.83	5.07	16.75	19.02		11.08		13	14.04
52,808	62,376	32,315	14,584	60,067	560,364	79,978	84,741		25,024		54,931	244,674
\$3,532 82	\$7,416 05	\$9,711 79	\$3,943 70	\$8,229 20	\$82,191 76	\$10,108 70	\$7,195 97		\$3,131 92		\$4,896 53	\$25,333 12
5,368 25	7,984 27	4,356 48	2,395 05	6,068 42	70,727 14	8,985 97	11,076 65		2,484 36		4,229 30	26,776 28
828 55	3,028 94	694 27	13 55	2,116 29	10,128 90	1,630 32	2,413 80		1,028 34		2,501 37	7,573 83
5,487 96	4,794 93	3,505 34	1,974 93	9,845 66	52,299 17	12,659 15	7,576 09		3,250 55		5,633 18	29,118 97
1,810 89	1,062 26	680 48	269 44	2,662 12	10,045 09	1,182 76	2,000 04		642 29		928 11	4,753 20
\$17,028 47	\$24,286 45	\$18,948 36	\$8,596 67	\$28,921 69	\$225,392 06	\$34,566 90	\$30,262 55		\$10,537 46		\$18,188 49	\$93,555 40
\$2,960 50		\$65 60			\$3,026 10		\$2,986 79					\$2,986 79
981 63					15,220 58		196 84					196 84
\$3,942 13		\$65 60			\$18,246 68		\$3,183 63					\$3,183 63
\$20,970 60	\$24,286 45	\$19 013 96 301 93	\$8,596 67 246 07	\$28,921 69 901 58	\$243,638 74 1,875 07	\$34,566 90 11,555 74	\$33,446 18 10,758 95		\$10,537 46 514 40		\$18,188 49	\$96,739 03 22,829 09
\$20,970 60	\$24,286 45	\$18,704 03	\$8,350 60	\$28,020 11	\$241,763 67	\$23,011 16	\$22,687 23		\$10,023 06		\$18,188 49	\$73,909 94

the quarter ending January 31, 1898 \$315,673 61
the quarter ending January 31, 1897 234,203 39

CLASSIFICATION OF MAINTENANCE EXPENDITURES.

HOSPITALS FOR INSANE.

	Central.	Northern.	Eastern.	Southern.	Total.
ADMINISTRATION.					
Trustees or Directors					
Officers	\$4,230 00	\$1,910 00	\$1,744 98	\$1,774 98	
Teachers—literary, etc.					
Teachers—industrial					
Attendants	9,438 65	4,043 47	3,770 59	3,060 78	
Domestics, laborers and other employes	8,300 25	4,038 02	3,637 87	3,408 61	
Guards					
Total	\$21,968 90	\$9,991 49	\$9,153 44	\$8,244 37	\$49,358 20
SUBSISTENCE.					
Fresh meats	\$6,305 72	\$2,317 85	\$1,591 26	\$2,408 95	
Salted meats and lard	1,617 16	580 66	276 85	168 02	
Fish (fresh and cured), oysters, etc.	574 55	110 20	265 20	47 19	
Butter, eggs, and poultry	3,457 14	1,246 68	1,144 17	811 58	
Vegetables	1,585 17	772 76	1,016 31	86 25	
Fresh fruits	249 20	112 38	123 73	53 14	
Dried fruits	782 09	66 23	22 61	18 70	
Canned goods	996 09	133 97	119 00	200 89	
Breadstuffs, cereals, beans, etc.	3,051 61	1,317 22	906 63	884 63	
Vinegar and syrup	139 32	138 29	73 17	73 78	
Tea, coffee and sugar	3,293 77	935 40	305 18	674 26	
Milk	1,656 00	*	*	580 44	
All other food supplies	9 2 59	80 44	149 47	120 86	
Total	\$24,620 32	\$7,812 08	\$5,993 58	\$6,128 69	\$44,554 67
CLOTHING, ETC.					
Clothing	\$664 47	\$410 66	\$164 55	\$48 16	
Shoes	443 00	139 15	146 20	16 40	
Tailor and sewing room supplies	1,250 21	27 05	125 94	11 51	
Miscellaneous					
Total	\$2,357 68	\$576 86	\$436 69	\$76 07	\$3,447 30
OFFICE, DOMESTIC AND OUT-DOOR DEPARTMENTS.					
School supplies					
Library, newspapers and periodicals	\$153 56	\$97 46	\$18 58	\$28 00	
Stationery and printing	168 58	235 28	68 25		
Industrial department					
Furniture, fixtures, bedding and other household equip'm't.	1,853 01	623 28	344 28	340 22	
Laundry supplies, soaps and other cleansers	1,305 69	763 21	218 64	697 20	
Medicines, instruments and other sick ward supplies	716 35	127 75	127 90	135 37	
Postage, telegraphing and telephoning	159 42	124 58	120 69	80 33	
Freight and transportation	6 37	78 36	64 30	8 35	
Stable, farm, garden, provender, etc.	225 99	359 17	373 23	210 71	
Ice	121 74	58 65	55 49	30 19	
Tobacco	326 02	113 25	104 69	105 04	
Music and amusements	126 75	32 59	123 03	122 16	
Expense of discharged inmates					
Fuel	4,185 42	2,812 40	2,574 48	2,136 40	
Light	214 38	167 65			
Engineer's supplies	502 84	108 24	106 64		
Other classifications	1,791 18	69 58		351 70	
Unclassified expenses	515 73				
Total	\$12,373 03	\$5,771 45	\$4,300 20	\$4,245 67	\$26,690 35
ORDINARY REPAIRS AND MINOR IMPROVEMENTS. (Defrayed by regular appropriations.)					
Materials	\$457 85	\$338 07	\$201 35		
Labor	1,783 50	779 11			
Total	\$2,241 35	\$1,117 20	\$201 35		\$3,559 90

* Milk produced on institution farm.

INSTITUTIONS.

CORRECTIONAL INSTITUTIONS.

Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls and Woman's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$525 00	\$375 00 795 00 1,380 00 1,210 05 1,140 00 2,516 00	\$1,028 31 5,776 41 555 00 498 89 1,853 18	\$1,020 00 1,318 50 315 00 180 00 1,110 20	\$200 00 1,230 22 1,164 00 645 56 2,094 55 2,894 87	..... ..... ..... ..... ..... .....	\$375 00 1,975 00 411 00 7,347 70	\$2,513 82 4,682 15	\$375 00 1,067 19 248 40 669 60 771 73	\$375 18 1,436 50 527 64 1,748 61 808 60	..............................
\$3,532 82	\$7,416 05	\$9,711 79	\$3,943 70	\$8,229 20	\$82,191 76	\$10,108 70	\$7,195 97	\$3,131 92	\$4,896 53	\$25,333 12
\$672 50 693 77 431 90 709 78 464 52	\$1,903 50 709 95 120 85 1,799 41 321 31	\$1,220 59 361 61 55 35 919 46 197 14	\$467 51 82 75 86 03 419 60 194 88	\$976 87 29 05 163 58 830 48 836 28	..... ..... ..... ..... .....	\$1,892 07 1,003 73 94 19 616 72 1,238 81	\$4,140 34 393 40 71 80 509 44 1,014 80	\$404 90 138 08 60 16 248 32 238 39	\$823 21 448 79 96 50 153 83 436 13	.........................
141 80 125 37 291 85 717 92 39 16	269 65 224 69 930 50 635 09 46 35	78 37 58 19 279 83 662 59 39 79	60 50 20 35 52 95 174 78 10 65	252 80 140 06 355 90 1,437 40 296 38	..... ..... ..... ..... .....	7 62 252 06 293 66 2,576 44 51 2	123 18 262 82 899 66 3,180 50 216 75	108 68 156 70 29 43 423 80 59 85	173 87 51 12 48 70 1,379 81 177 48	.........................
771 81 317 87	813 10 209 87	424 65 58 91	285 76 303 94 235 35	496 21 * 253 41	..... ..... .....	798 96 22 80 132 59	263 96	341 29 211 62 63 14	350 72 * 89 11	...............
\$5,368 25	\$7,984 27	\$4,356 48	\$2,395 05	\$6,068 42	\$70,727 14	\$8,985 97	\$11,076 65	\$2,484 36	\$4,229 30	\$26,776 28
\$322 05 6 50	\$321 29 303 28 2,282 93 121 44	\$564 71 123 75 5 81	\$13 55	\$542 09 320 70 1,225 94 27 56	..... ..... ..... .....	\$1,235 54 352 18 42 60	\$1,294 56 961 67 157 57	\$761 86 171 59 71 19 23 70	\$627 25 789 42 1,084 70	....................
\$528 55	\$3,028 94	\$691 27	\$13 55	\$2,116 29	\$10,128 90	\$1,630 32	\$2,413 80	\$1,028 34	\$2,501 37	\$7,573 83
..... \$126 60 1,511 14 65 75 464 00 95 75 179 50 302 97 225 35 111 90 1,349 82 733 92 48 00 273 26	\$351 44 8 55 169 54 955 59 254 00 53 99 225 80 246 41 682 15 201 40 120 00 44 45 414 99	\$179 40 13 10 18 25 208 01 366 70 255 33 102 73 46 58 113 82 35 89 66 48 1,371 48 110 71 65 37 250 00 301 49	\$149 08 10 21 354 97 107 77 2 92 19 88 38 00 21 38 28 44 20 00 733 45 241 64 143 62 88 28 15 30	\$64 89 56 66 209 64 1,288 08 1,011 78 333 92 141 92 63 33 1,794 62 34 66 111 75 3,749 75 131 32 277 13 490 63 85 58	..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... .....	..... \$466 10 376 15 285 73 276 07 223 25 559 27 631 84 726 70 3,056 45 4,341 59 1,039 99 361 01 315 00	..... 206 16 702 59 502 52 213 89 235 32 515 14 173 61 110 33 2,016 35 1,657 35 357 10 104 25 489 66	..... 53 82 82 76 291 17 228 59 62 94 23 70 69 22 50 00 43 96 55 00 1,323 25 548 40 36 80 57 95 32 06	..... 109 67 773 07 334 52 51 80 201 50 1,027 35 454 61 39 07 17 75 620 00 411 48 504 68 369 24	................................................................................
\$5,487 96	\$4,794 93	\$3,505 34	\$1,974 93	\$9,845 66	\$52,299 17	\$12,659 15	\$7,576 09	\$3,250 55	\$5,633 18	\$29,118 97
\$558 35 1,252 54	1,062 26	\$680 48	\$269 44	\$2,021 41 610 71	..... .....	\$1,160 42 13 34	\$1,988 01 12 00	\$316 99 325 30	\$85 61 52 50	..........
\$1,810 89	\$1,062 26	\$680 48	\$269 44	\$2,662 12	\$10,045 09	\$1,182 76	\$2,000 04	\$642 29	\$928 11	\$3,570 44

ANALYSIS OF EXPENDITURES PER CAPITA OF INMATES.	CHARITABLE				
	HOSPITALS FOR INSANE.				
	Central.	Northern.	Eastern.	Southern.	Total.
Gross maintenance for three months ending January 31, 1898	\$42 70	\$12 15	\$38 42	\$43 99	\$42 04
Same for corresponding three months of preceding year	41 51	39 20	37 11	41 97	40 37
Clothing for three months	1 58	96	84	18	1 14
Same for corresponding period of preceding year	93	76	45	1 08	84
Repairs for three months	1 51	1 87	38		1 17
Same for corresponding period of preceding year	1 68	3 12	1 52	1 18	1 87
Net maintenance for three months	39 61	39 32	37 20	43 81	39 73
Same for corresponding period of preceding year	38 88	35 32	35 14	39 71	37 66
Total administration for three months	14 76	16 66	17 51	19 40	16 26
Same for corresponding period of preceding year	14 59	17 26	16 65	17 56	15 86
Tuition for three months					
Same for corresponding period of preceding year					
Personal attendance for three months	6 34	6 74	7 21	7 20	6 69
Same for corresponding period of preceding year	6 56	7 07	7 40	5 95	6 72
Domestic and other help for three months	5 58	6 74	6 96	8 02	6 39
Same for corresponding period of preceding year	5 50	6 83	5 84	7 22	6 05
Office, domestic and out-door expenses for three months	8 31	9 63	8 23	9 98	8 79
Same for corresponding period of preceding year	8 77	6 79	8 56	7 50	8 18
Total subsistence for three months	16 54	13 03	11 46	14 42	14 68
Same for corresponding period of preceding year	15 51	11 27	9 93	14 65	13 62
Cost of meats, fish, etc., for three months	5 71	5 02	4 08	6 17	
Same for corresponding period of preceding year	5 18	4 69	3 95	6 44	
Ditto butter, eggs and poultry for three months	2 32	2 08	2 19	1 91	
Same for corresponding period of preceding year	2 18	2 33	2 18	2 06	
Ditto breadstuffs and vegetables for three months	3 12	3 49	3 67	2 29	
Same for corresponding period of preceding year	2 69	2 34	2 04	2 74	
Ditto fruits and canned goods for three months	1 36	52	51	64	
Same for corresponding period of preceding year	1 07	32	54	36	
Ditto tea, coffee and sugar for three months	2 21	1 56	58	1 59	
Same for corresponding period of preceding year	3 00	1 26	85	1 52	
Ditto milk for three months	1 11	*		1 37	
Same for corresponding period of preceding year	1 12	*	04	1 14	
Ditto all other food supplies for three months	71	36	43	46	
Same for corresponding period of preceding year	26	33	33	39	
Cost of each day's board furnished inmates and adminis- tration for three months . . . . .	.154	.116	.102	.126	.132
Same for corresponding period of preceding year . . . . .	.134	.10	.088	.132	.122
Cost of each day's board furnished (based on daily aver- age number of inmates present during three months) . . . . .	.179	.142	.125	.157	.16
Same for corresponding period of preceding year . . . . .	.168	.12	.107	.16	.15

AVERAGE PRICES PAID FOR SUNDRY ARTICLES OF SUBSIST-

			{ Cwt. \$2 35 $\frac{3}{4}$	\$4 52	
Flour, per barrel	\$4 75	\$4 71		\$4 52	
Fresh beef, per 100 pounds	6 41	6 55	6 86 $\frac{3}{4}$	6 53	
Ham, per pound	07	08 $\frac{1}{2}$	06 $\frac{1}{2}$	10 $\frac{1}{2}$	
Pickled pork, per pound					
Potatoes, per bushel	56	52 $\frac{5}{8}$	53		
Beans, per bushel	62	1 11	1 05		
Butter, per pound	09	11	11	09 $\frac{3}{4}$	
Milk, per gallon	12			14	
Tea, per pound	23	17 $\frac{1}{2}$	17 $\frac{1}{2}$	30	
Coffee, per pound	14	20	13 $\frac{1}{2}$	15	
Sugar, per 100 pounds	5 41	4 90	5 07	4 85	
Ice, per ton	66		1 75	3 00	
Eggs, per dozen					

* Milk produced on institution farm.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.				
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls and Woman's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$33 13	\$41 23	\$60 88	\$69 60	\$51 89	\$43 93	\$40 46	\$34 59	\$41 32	\$32 53	\$35 62
.....	38 51	58 24	71 53	46 95	42 98	30 48	33 58	48 67	27 68	32 78
1 61	5 14	2 23	11	3 80	1 97	1 91	2 76	4 03	4 47	2 98
.....	5 16	1 92	20	2 47	1 66	66	4 66	6 65	3 31	3 18
3 52	1 80	2 19	2 18	4 78	1 96	1 38	2 29	2 52	1 66	71
.....	1 11	1 17	9 99	5 80	2 41	2 04	1 32	8 09	68	2 13
27 99	34 29	56 46	67 31	43 31	40 00	37 17	29 54	34 77	26 40	31 93
.....	32 24	55 15	61 33	38 68	38 91	27 78	27 60	33 93	23 68	27 47
6 87	12 59	31 20	31 93	14 76	16 02	11 83	8 22	12 28	8 76	9 96
.....	10 95	29 15	34 82	16 20	16 68	11 15	10 23	13 27	9 61	10 73
.....	4 40	20 34	13 22	3 25	.....	.....	.....	.....	.....	.....
.....	4 37	17 42	13 86	3 07	.....	.....	.....	.....	.....	.....
.....	1 93	1 60	1 46	3 76	.....	Guards.	Guards.	6 63	5 52	.....
.....	9 23	1 64	1 49	4 69	.....	8 60	5 35	7 15	6 84	.....
.....	.....	.....	.....	.....	.....	8 66	6 84	.....	.....	.....
5 85	4 27	5 95	8 99	5 19	.....	48	.....	.....	.....	.....
.....	2 68	6 47	12 15	5 29	.....	28	.....	.....	.....	.....
10 68	8 14	11 26	15 99	17 66	10 19	14 82	8 66	12 75	10 08	11 45
.....	8 74	13 24	13 42	12 69	9 29	7 95	7 41	10 67	8 20	8 10
10 44	13 56	14 00	19 39	10 89	13 78	10 52	12 66	9 74	7 56	10 53
.....	12 55	12 75	13 09	9 80	12 94	8 68	9 97	9 98	5 88	8 65
3 50	4 64	5 26	5 15	2 10	.....	3 51	5 26	2 37	2 45	.....
.....	4 23	4 57	4 80	2 45	.....	2 83	4 37	2 57	2 29	.....
1 38	3 06	2 95	3 40	1 49	.....	72	58	97	27	.....
.....	2 44	3 11	3 46	1 47	.....	81	30	87	38	.....
2 30	1 62	2 76	2 99	4 08	.....	4 47	4 80	2 59	3 25	.....
.....	1 75	2 38	1 32	2 98	.....	3 22	3 86	2 49	2 18	.....
1 07	2 42	1 34	1 08	1 34	.....	65	1 47	1 16	48	.....
.....	1 26	1 14	86	85	.....	75	50	1 22	43	.....
1 50	1 38	1 37	2 31	89	.....	94	30	1 34	63	.....
.....	1 77	1 23	86	1 22	.....	78	68	1 26	36	.....
62	.....	.....	2 47	*	.....	.....	.....	83	.....	.....
.....	.....	.....	1 15	*	.....	.....	02	88	.....	.....
08	43	32	1 99	99	.....	24	25	48	48	.....
.....	1 10	27	65	81	.....	29	24	66	24	.....
102	128	135	164	101	126	112	13	099	077	109
.....	118	122	110	091	117	092	108	101	059	091
114	147	152	21	118	15	114	138	106	082	114
.....	136	138	142	106	14	094	108	108	064	094

ENCE DURING THE THREE MONTHS ENDING JANUARY 31, 1898.

\$5 10		\$4 55		Cwt. \$2 31		\$4 45	\$4 78	\$4 47	\$4 41½	
5 00	\$7 00	6 33	\$7 00	6 44½	.....	4 55	5 64	4 72	6 50	.....
08½	08½	08½	11	.....	.....	10½	10	09 7/10	09½	.....
04	.....	.....	08½	.....	.....	05	05½	05½	04½	.....
74	58	62	40	51	.....	45	66	62½	70½	.....
1 05	1 00	98 3/10	1 05	.....	.....	90	1 08	1 10	.....	.....
11	20	12½	20	10½	.....	08½	08½	14 1/10	13½	.....
12	.....	.....	14	.....	.....	16	.....	12	.....	.....
20	.....	22½	35	35	.....	11	22	28	.....	.....
08½	15	14	24	16	.....	07½	10 1/10	15½	11½	.....
5 51	.....	4 95	5 00	4 86	.....	4 66	4 00	4 70	4 97½	.....
.....	1 50	1 50	.....	35	.....	.....	4 50	2 50	.....	.....
.....	.....	18½	.....	.....	.....	.....	.....	.....	.....	.....

* The per capita of gross maintenance for the Indiana Reformatory for the fiscal year ending October 31, 1897, was \$118.03. The per capita given in the December issue of The Bulletin, \$113.33, was an error.

360.5
IN

THE



INDIANA BULLETIN

... OF ...

Charities and Correction.

SIX MONTHS ENDING APRIL 30, 1898.



THE BOARD OF STATE CHARITIES:

GOV. JAMES A. MOUNT, President.

TIMOTHY NICHOLSON.

JOHN R. ELDER.

DEMARCHUS C. BROWN.

THOMAS E. ELLISON.

MARY A. SPINK.

MARGARET F. PEBBLE.

AMOS W. BUTLER, Secretary.



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Thirty-Third
Quarter.

STATE HOUSE,
Indianapolis.

June,
1898.

THE INDIANA BULLETIN.

JUNE, 1898.
THIRTY-THIRD QUARTER.

SUBSCRIPTION PRICE:
ONE YEAR—TWENTY CENTS.

Entered at the Indianapolis postoffice as second-class mail matter.

SIXTH ANNUAL STATE CONFERENCE, November 9, 10 and 11, 1897. Evansville, Indiana.

OFFICERS OF THE CONFERENCE.

PRESIDENT.

T. J. CHARLTON, Plainfield.

VICE-PRESIDENTS.

JOHN W. TINGLE, Wayne County.

T. E. ELIISON, Allen County.

MISS LAURA REAM, Marion County.

MISS SARAH HATHAWAY, St. Joseph County.

SECRETARY.

MISS MARY T. WILSON, Evansville.

EXECUTIVE COMMITTEE.

T. J. CHARLTON, Plainfield.

MISS MARY T. WILSON, Evansville.

PROF. FRANK A. FETTER, Bloomington.

W. C. BALL, Terre Haute.

WILLIAM WARREN, Evansville.

A. T. HERT, Jeffersonville.

ERNEST BICKNELL, Indianapolis, Secretary of Committee.

OPENING SESSION.

The opening session of the Sixth Annual State Conference of Charities and Correction was held in the Grand Opera House on the evening of Tuesday, November 9, 1897, an audience of more than one thousand being present. The Conference was called to order by Mr. William S. French, Chairman of the Local Executive Committee. After invocation by the Rev. J. L. Marquis, pastor of Grace Presbyterian Church, and music by the Choir of Zion's Church, an address of welcome was made by Hon. Wm. N. Aiken, Jr., Mayor of Evansville.

ADDRESS OF GREETING.

MAYOR WM. N. AIKIN, JR.

Ladies and Gentlemen—Evansville feels complimented by the assembly in her midst of the State Conference of Charities and Correction. You come among us at a time when all of us are thinking of what is best to be done to prevent the frosts nipping our existence; when we are pondering over the misfortunes of those who lack the necessary protection against the cold winds of the north. You are among us just at the beginning of a season when the tender care of a board of charities is required to prevent absolute suffering among the poor of our city.

We have been very successful in the past in administering to the afflicted poor. We have in our midst more than one organization whose prudent labors and watchful eyes have brought gladness and comfort to many homes. We call to mind one or two of such that are worthy of mention: The Ladies' Relief Corps and the wives and daughters of the Grand Army of the Republic. You will pardon us here in Evansville for the mention of the public praise that is given these two organizations. Their support comes from different sources, but principally from the charitable people of our good city; and we have not a few of such in our midst.

Now, it is your purpose, as we see from the Indiana Bulletin, to have an established system of co-operation and organization in the public and private charities in Evansville. This is practical as well as practicable. May the labors of this Conference result in just what you are here for.

Every movement of whatsoever character must have a leader. Those who are to be associated with this leader must heartily co-operate with him in order that a successful ending may be the result of the undertaking. Now, this principle is applicable to charity. One central figure around which all other organizations may gather in hearty accord will certainly be productive of great good. An organization of all charities in Evansville under the leadership of one general committee would certainly distribute judiciously and economically all charities. We have not consulted the wishes of our good women who have so ably managed some of our charitable institutions here, but we believe they favor anything that will enable them to systematically and more prudently distribute such as falls to their lot. So with this object in view, you are here in our city, having come from far and near. It is scarcely necessary for me to extend the greeting of our citizens to you. It is an established fact that Evansville has always, does now, and will in the future, cordially greet those who come among us with such noble purposes as those for which you stand.

Evansville, with her heart full to overflowing, greets you this evening, and the people of Evansville on this occasion join in the sentiment expressed by one of our local poets:

"To you who gather with us now
Our hearts go forth with feelings deep;
You soothe the suffering, pain-racked brow,
You aid till comes the last deep sleep.

In humble homes where want holds sway,
Your presence and your kindly deeds
Drive want and sorrow far away,
As tenderly you watch all needs.

How sweet to feel that in the days
That bring such sorrow to the poor
Your coming, like the sun's bright rays,
Brings happiness from door to door.

Long years ago our Savior said
Sweet Charity is best of all;
His blessings rest upon the head
Of each who hearkened to His call."

Mr. French: The next number on the program is an address of welcome by Hon. John Gilbert Shanklin.

ADDRESS OF WELCOME.

HON. J. G. SHANKLIN.

Governor Mount, Mayor Aiken, Ladies and Gentlemen of the Conference—It is seldom that Evansville has been complimented by the presence of a gathering having such high purposes as the one here assembled, and representing all classes of citizens, I assure you of their appreciation of the honor.

It is an inexorable decree of nature that the helpless and afflicted must always constitute a large proportion of the world's inhabitants. "The poor ye have always with you," was the touching precept used by the Divine Master to encourage charity among His followers. It is as true to-day as when He uttered it two thousand years ago. Indeed, as population increases, the helpless are to be found in an increased ratio, and how to meet the ever-growing demand upon generosity has always been a serious question with government, as well as with such private associations as yours.

Nearly a century ago, Malthus, one of the early writers upon political economy, in a chapter on the growth of the great human family, estimated that population doubled itself every twenty-five years, and upon this basis he prophesied that the time would come when the resources of the world would be severely tested in supplying employment to all who were able to work and charity to those who were unable. His theory was roundly questioned by some of his contemporaries, who maintained that the endowments of the universe were so illimitable that the discovery of new resources for human activities would keep pace with the increase of pop-

ulation, and that the time would never come when enforced idleness would be the rule unless these endowments were arbitrarily appropriated by the powerful for their individual profit. I shall not attempt a discussion of the Malthusian theory or of the theories which were opposed to it. But the incontrovertible fact confronts us daily that not only are the numbers of those who need charity increasing in a larger ratio than when Malthus wrote, but the opportunities for earning a livelihood by those who are able and willing to work have not kept even pace with the increase of population.

Between those who are able to earn a living and yet are deprived of the chance to do it and those who are absolutely helpless there is often a cruel and unjust discrimination. You may remember that Mr. Jerome, one of George Eliot's quaint characters, once said: "I'd rather give ten shillin' an' help a man to stand on his own legs, nor pay half-a-crown to buy him a parish crutch." That Mr. Jerome's philosophy was sound no one will question. It is far better to aid whoever is willing to work by assisting him to employment than to pay his way over the hill to the poor house. But everybody is not so charitably disposed, while some who are would find it difficult out of their own resources to incur either expense. Charity begins at home, and it happens in these days that there are thousands of good men and women who would willingly act upon Mr. Jerome's theory if, when their own family expenditures were paid, there was anything left with which to do it.

Idleness is not an original preference with most men and women. The drones and laggards by choice are the exception and it is hardly fair to reprove a man, however healthy and muscular he may be, for not working when he has been seeking a job for months and has been compelled to go home night after night disappointed, to a family in want. He is too proud perhaps to apply to any of the public or private charities which are now prominent features of every well-organized community in the land. What is to be done in such cases becomes at once a difficult and delicate question for charitable organizations whose motive is to alleviate suffering, not only to bind up the wounds of the helpless but to confront and drive away the wolf from the doors of those with strong arms, who are ready and willing to work if they could find work to do.

The day may come when a quickened sense of humanity will direct the policies of government into broader channels than those in which we find them now. Whether Malthus was right or not we know from the official information of every civilized country that there is an abundance now of everything for everybody in the world. Its unequal distribution will have an end some time, although none of us may live to see it. As wealth increases so do the means of intelligence and with the increase of intelligence the minds as well as the consciences of the powerful must ultimately discover that on all accounts, their own interests included, it would be better to have the loaves and fishes divided more equitably. When that time comes there will still be opportunities for charity and the Levites of yesterday and to-day will have become Good Samaritans, who will not have to beseech Lazarus for a drop of water to cool their parching tongues in the next world for having passed him coldly by in this.

Again I welcome you, Governor Mount and ladies and gentlemen, to

the best of everything which Evansville possesses. The gates are not only open but have been taken off their hinges as a proof of our hospitality. You will find here some things worthy to be remembered, chief among which are our charitable organizations and the institutions under their charge. You will find a city of happy homes and a full share of that prosperity which according to some is here, and according to others is only on its way. If in your walks along Sunset Park you should see long iron objects of cylindrical form, do not mistake them for dismantled cannon. They are only the main arteries of the new water works which we hope to have some time as additional means of dispensing charity along with other things, because, as Alexander Pope says: "In faith and hope the world may disagree, but all mankind's concern is charity."

Mr. French: Rev. Father Gavisk, born and raised in the city of Evansville, now of Indianapolis, wishes to respond.

Rev. F. H. Gavisk: Ladies and Gentlemen—I cannot say that I wish to respond. I have been appointed one of those who are to express thanks on the part of the visiting delegates for the hearty welcome which has been extended to the delegates of the State Conference of Charities and Correction. It is something unusual in the experience of the State Conference of Charities to have such a large assembly at its opening meeting. We heartily thank the honorable mayor of the city and the eloquent orator to whom we have just listened for their hearty welcome.

This Conference comes to you not to put charity upon dress parade. It is primarily a business meeting. Representatives are here from every sort of charity, public and private, for an exchange of views. There is such a thing as the science of charity. I know that to those who are not familiar with the scientific study of charity this is a very harsh expression. They do not like to think of charity reduced to a system and a science, but the more one studies it, the more one becomes convinced that one of the greatest evils is, we might say, the promiscuous giving of aid. The province of scientific charity is to devise the best way and the best means of giving to those that are worthy, and of excluding from the alms of the generous those who are unworthy.

On behalf of the delegates of this Conference I wish to return sincere thanks for the hearty welcome which has been accorded us. I feel a very great pleasure, my dear friends, in coming again in your midst. I do not need to be told that Evansville is a place of hospitality. I used to exercise some of it myself once upon a time. In the name of the delegates, I thank you.

Judge S. B. Davis, Terre Haute: I was asked a short time ago to speak a few words in response to the welcome that would be given this Conference. Last year at Richmond when we were informed that Evansville had sent a delegation requesting that the next meeting of the Conference be held here, we felt that old call, "Come over and help us." I am sure we do know that we are welcome, and I hope that we may be able to make ourselves thrice welcome before we leave you.

There are two ideas that usually come to the mind of the ordinary person when he hears charity conference or charity convention mentioned.

The first is, that it is some scheme to get money. The State Conference has no such object. Its workers are not those who work for money. In my experience as an officer of the Board of Children's Guardians, at the change of administration, I did what I thought was the right thing. I tendered my resignation to the judge. He said: "Is there any salary attached?" I said: "No sir." He said: "There is no candidate for your place."

The second idea is that a conference of charity must be composed of long-haired men and short-haired women—visionary, impractical people, who get together to scheme for some impossible thing. You will see whether we are that character of people. You will decide that we are not impractical. When we show you how our charity work, our out-door relief by township trustees, can be greatly reduced, you will decide that we are not impractical. Another thing that goes along with that second idea is that those who engage in charity conferences must be cranks. Do not be alarmed at that. I believe it is a good thing to be a crank sometimes; that the best things in this world are moved by cranks. In mechanics the crank is a very essential implement. Without it all the machinery of modern civilization would stop. If you and I, as workers for charity, may be cranks in this great machine of humanity, then let us be cranks.

We are here to enjoy your hospitality, and I am sure we will do our utmost to make ourselves thrice welcome to you.

Dr. Frank A. Fetter, Indiana University: A year ago I was told that it was usual to have the Conference held in that part of the State where it was most needed, and I was loath to infer that that was the reason it was appointed at Evansville. But I have come to believe that it is those communities that have made some progress along the line of scientific charity that we must seek. I venture to say that the communities that have sent the most representatives here are not those who know least about this subject. They are rather those who have given the best efforts of their lives to it and are best informed along these lines. Those who know most about it are filled with a consuming desire to know more. It has taken the world a long time to learn that good intentions are of small avail if knowledge does not accompany them. Good impulses must be guided by wisdom, or evil will result where good is intended. We have come to the time, I hope, when more of charity will be found in our business relations, and where more of business is to be introduced into our charity. We feel, therefore, that in that sense Evansville has something to learn from this Conference, but I assure the delegates here that this Conference has much to learn from Evansville, and during the three days of our stay here we expect to partake of that hospitality of which we have heard and which has been so cordially proffered in the words of greeting extended here. We believe that in the end of our stay here we shall go, bearing with us not merely the facts, the ideas we have here attained, but bearing also an increase in friendship and in those happy memories which after all make up the best part of this world in which we live.

Mr. Nicholson: The grand reception which we have received this evening, by the citizens of Evansville turning out in such a company as this is certainly one of the most encouraging features in the great work of the State Conference of Charities. This Conference held its first meeting in Indianapolis seven years ago. Afterward another one was held there, and then it was thought best to radiate. The next place was Terre Haute, then Ft. Wayne, then Richmond, and now here, in the extreme southern part of the State. The tide has been rising higher and higher each year—greater in Terre Haute than at Indianapolis, greater at Ft. Wayne than at Terre Haute, greater at Richmond than at Ft. Wayne, and greatest of all here in this second city of the State. Will you suffer a word of exhortation? Let us have just such crowds all the days and evenings we are here. As you have made it the largest demonstration to begin with, we want it to be kept up as the largest.

Mr. French: I have the honor of introducing Indiana's Governor, James A. Mount.

INDIANA'S CHARITIES AND CORRECTIONS.

GOVERNOR JAMES A. MOUNT.

This is the age of progress. Inventive genius is lightening the burdens of toil and augmenting the comforts and conveniences of life. The advance made in science and art, the gain in educational facilities, the industrial developments—all point to the rapid strides which are being made toward the acme of human achievement. The spirit of philanthropy has kept pace with this onward march and has contributed much to mitigate suffering and afford improved conditions in life.

Love, the foremost of Christian virtues, has led the advance of human progress. This spirit has not only crowned Christian effort, but it has permeated legislative assemblies. Millions of dollars have been appropriated to alleviate suffering and to provide suitable homes and maintenance for the unfortunate. In this commonwealth massive buildings lift their domes heavenward and stand as monuments attesting the spirit of charity that actuates our people. Institutions for the education of the blind, the deaf and dumb reveal the spirit of charity through tender care and economic wisdom in preparing these unfortunate citizens for usefulness and independence in life. Hospitals for the care and treatment of those bereft of reason are a work that appeal so strongly to human sympathy that our citizens rejoice that such liberal provision has been made for these wards of the State. A home for the orphan children of soldiers and sailors is not only a work of charity, but it exalts patriotism and teaches that the child of the man who in the time of his country's peril was willing to sacrifice home and life shall not be homeless in the land he helped to save. A reformatory for boys and girls where juvenile offenders shall have thrown around them wholesome restraints, where advantages

of education and industrial training will fit them to earn a competence and lead upright lives, will be of incalculable good to the State, even though all thus trained do not follow in the wake of such training. The last general assembly, seeking to carry out the provision of the constitution, which says: "The penal code shall be founded upon principles of reformation, and not of vindictive justice," created the Indiana reformatory for men. The management of this institution appeals to the better natures of the inmates and offers opportunity and encouragement to honest effort to regain lost manhood and once more take their places in society as respected and industrious citizens. The home for the feeble minded, in its purposes and management, must likewise commend itself to public favor.

The law enacted last winter looking to the securing and placing of orphan children in suitable homes, is of much importance. The commonwealth can display no greater wisdom than in looking well to the homes and environments of youth and their protection, and society's as well, from all dissipating influences that tend to debauchery and ruin.

The Soldiers' Home, where aged veterans of the war and their wives shall have the comforts of life in their last days, is both philanthropic and patriotic.

The State Prison has adopted the graded system, and inmates will be offered inducements to seek promotion through good behavior. This prison has been greatly improved, both in convenience and in management.

It can be safely said that marked improvements have been made in the control and management of the various institutions of the State. I deem it opportune at this point to commend the work of the Board of State Charities, not only as it has had to do with State, but county institutions as well. Under such surveillance the day for neglect and maladministration of charitable, reformatory and correctional institutions is well nigh its close. Tax-payers will not object to all needed cost in providing for their great institutions. They do object, it is their right to object, to extravagance or needless expenditure. Excessive salaries should not be paid, nor unnecessary employes retained. It is the duty of the State to hold the managers of these institutions to as strict an accounting, to as rigid economy as a wise business man would exercise with regard to his private interests. The State should remember that the tax-payers have been sorely pressed during the past several years of low prices, idle men and dull business, and great care should be exercised in spending public money. The State annually expends \$1,236,736.92 to maintain its benevolent and charitable institutions. It is a matter of congratulation that at the close of the last fiscal year, October 31, 1897, some of the State institutions turned unexpended balances back into the State treasury. The report of the institution for the education of the blind shows the lowest per capita expense in the history of the institution, and that after having closed the year of most faithful and efficient work, more than \$1,900 was returned to the State treasury.

The history of the past, the experience of the present, the sentiment of the times demand that the charitable, reformatory and correctional institutions be divorced from partisan politics. Ability, fitness and character, and not mere party affiliation, should be the elements sought in the man-

agement and control of these institutions. The spirit that inspires and fosters this noble work will revolt against its debasement to the interest of party politics. If these institutions are to be manipulated in the interest of professional partisans and made use of to reward politicians, then, as a logical sequence, the more places created the more workers rewarded; the higher the salaries paid, the better the reward. Such control would impair efficiency, corrupt the management and multiply expenses. The ultimate and just reward of such methods will in the future merit and receive from the people an indignant rebuke. The fact that some of our best citizens are serving as trustees of these institutions and on charitable boards without compensation evidences the new era of progress and reflects great credit upon the beneficent spirit of our people. The expenses of these trustees and boards are justly and gratefully met by the State. It is well in the State and national meetings to have a representative from all these boards in attendance. I do not believe there is any need of all the members of the boards and the superintendent also being in attendance. One representative can make a full report; besides, the proceedings and all the addresses are published. Junketing trips by legislative committees have met with disfavor and been forced to be abandoned. No prudent business firm would send three or four delegates, at the expense of the business, to represent them where one would serve every purpose. I desire to emphasize the importance of introducing into the management of these institutions the same business methods of prudence and economy that insure success in the conduct of private enterprises. A man who lacks the business capacity to successfully manage his own affairs is illy fitted to control the greater matters connected with public institutions.

It is my determined policy to do all in my power to promote the efficiency and well-being of all the institutions of the State. It will likewise be my purpose to see that wise economy shall be exercised. The superintendents of these institutions whose homes are supplied and whose tables are furnished at State expense, must temper their living with the spirit of economy that is practiced in the homes of those who are taxed to meet such expenses. This is a platform that rests upon equity and right, and its principles must obtain.

May the spirit of love and sympathy fill all our hearts.

Mr. French: One of the most noted institutions in the United States, and equal perhaps to any in the world, is the Indiana Reform School for Boys, at Plainfield. I have the pleasure of introducing to you the Superintendent, Mr. T. J. Charlton, the President of our Conference.

President Charlton: I am glad to say to you that I have no formal address. There was a great Sunday School in New York which had about a thousand children. It was wonderful. It met and held its sessions always within one hour. A number of visitors were attracted there, and they noticed the promptness with which everything was done. They said: "What a wonderful man he must be who manages this. How is it done?" They were told that it was altogether with the superintendent of the Sunday School. They had tried a good many but that was the first time

they had got that kind of a man. He was deaf and dumb. He didn't do any talking himself. As president of this Conference I propose to be that kind of a president. We have so many good talkers here. We are to be favored with two of the best men in the world—Mr. Wines, of Illinois, and Mr. Hart, of Minnesota. It would ill become me to talk with them around.

Mr. Ernest Bicknell, Secretary of the Executive Committee, announced the program for the following day, after which the meeting adjourned, the delegates going to the Y. M. C. A. parlors, where a most enjoyable reception was tendered them by the ladies of the Evansville Free Kindergarten.

WEDNESDAY MORNING.

GENERAL SUBJECT—"CHILD SAVING."

President Charlton: The general subject this morning is "Child Saving." I will ask Judge Davis, who is President of the Board of Children's Guardians of Vigo County, to talk to us.

Judge Davis: As President of the Board of Children's Guardians in Terre Haute, I have had experience for five or six years along these lines. There are but two counties in the State that have Boards of Children's Guardians, although there are other counties that are entitled to have them. Under the State law each county with a population of over 50,000 according to the last census, is entitled to a Board of Children's Guardians. Certainly there is no work that appeals more to the heart of every citizen than that of such a board. No city of any size has not its quota of children that inevitably and without fault of their own, must grow up criminals and dependents. Then why not in a county like this and in a city like this have such a board to look after such children? In our county in the first three years we investigated in one way and another and disposed of over 1,100 cases. When we began there was a great deal of prejudice against the work of the Board. Good people said that it was an outrage that the law should step in between the parent and the child and take the child from the love and care of father and mother. But we have learned that there are many fathers and mothers whose care is worse than criminal; whose care is only to lead them into the ways of crime; and the children are not to blame for it. Our courts send the children to prison for crimes which they have been taught to commit; for crimes which they have been taught from their earliest infancy are right. In fact they are taught that the only crime which they can commit is to be caught. Our Supreme Court, through its wisdom, has said that every child born as a citizen of the State is entitled to protection from the State, and that protection must be such as will give it a chance for

its constitutional right of life, liberty and the pursuit of happiness. And yet there are those who say: "You must not interfere with this relation that exists between the parent and the child." I could tell stories of cases that would cause your blood to run cold, and Terre Haute is no exception in cities. We have an idea that all in the country is sweet and pleasant. I have taken children from homes in the country as terrible and under conditions as bad as I have ever found in the slums of the town. These children are entitled to the protection of the State against their parents and their surroundings. We have taken children out of homes so desperate that I have often said it would be far better if their parents would destroy them in their infancy. They are bound to be criminals; bound to be a curse to themselves. Then why should we not do it? It would take more time than I would care to devote to it this morning to give anything like our experiences. I only speak now to urge the citizens of this county to establish a Board of Children's Guardians. If you would save the community from the injuries inflicted by the vicious, begin at the fountain head. If you can save a child from being a criminal you save the community and at the same time save the child for future usefulness. Under the law the Circuit Judge has the power to appoint a Board, composed of six persons—three men and three women—who shall have the authority to look after children who are living in such conditions, on the streets and in the slums, and wherever they find it necessary, to go to the Circuit Court and ask for the legal custody of the children until they are twenty-one years of age. Then the county commissioners are bound to provide for the support of these children until they can be placed in homes.

There is a subject that I would like to present to the Conference. The last legislature prohibited the keeping of children in the poor houses for a longer period than ten days, yet we have now on our hands a number of children who are weak minded or defective and in such conditions that it is impossible to place them in homes. What shall we do with them? They are entitled to sympathy. We have no provision whatever for such children. They cannot be sent to the poor asylums. Unless we take care of them in our homes, which is expensive, they must be thrown upon the streets, left to starve, and to drag out a miserable existence until death comes to relieve them. This is one of the things that has impressed me within the last few months with terrible force.

This subject should interest every parent as well as every citizen. Our children go on the streets, go to the public schools, where they mingle with others of their own age and they are constantly subject to temptation, many of them without any teaching at home as to their own lives and the dangers that surround them. The poor children are the sinned against and not the sinning. It behooves every parent to investigate this subject for the sake of his own children. We are careless and indifferent. We feel that we have no obligation resting upon us for those that are around us, and yet I believe we are all, to some extent, our neighbor's keeper, and in being our neighbor's keeper, we are at the same time protecting ourselves, and also protecting our children from the dangers which surround them.

President Charlton: Miss Bergen, Chairman of the Committee on Child Saving, is not here, and I will ask Mrs. Conklin, of the Board of Trustees of the Soldiers' and Sailors' Orphans' Home at Knightstown, to come forward and read a paper.

THE SOLDIERS' AND SAILORS' ORPHANS' HOME.

JULIA S. CONKLIN.

Perhaps no public institution in the State has created a more widespread interest, an interest not unmixed with sentiment, than has the Soldiers' and Sailors' Orphans' Home. Certainly no institution has greater possibilities for good. Established after the close of a war which had filled the country with the orphans of men who sacrificed life and health in defense of the Union, a saved republic manifested its gratitude by providing a home where their children can be cared for and educated as befits the children of patriots.

This fact places the Indiana Soldiers' and Sailors' Orphans' Home on a somewhat different basis from that of other orphanages throughout the State and has served to throw over the institution a glamour of romance which appeals to the sympathies of the average visitor. But however sentimentalists may regard the establishment and maintenance of this Home, those upon whom devolves the responsibility of its management meet with the same difficulties and perplexities attendant upon the management of other public institutions. It is to tell you something of the general affairs of this Home and to briefly outline the work done for and by these children that I appear before you.

Those of you who have had the responsibility of rearing children know how difficult it sometimes is even in your own well-regulated families, to preserve discipline and harmony, and dispense justice to all. How infinitely more difficult it must be, even with the most efficient help, when hundreds of children of different dispositions, of different families, from different surroundings and with conflicting interests are gathered together. Yet these difficulties have been met, and previous Boards of Trustees and officers have laid the foundation upon which the present management has been able to build with a fair amount of success.

The first thing to be considered in the care of a child is its health, for upon this depends its moral and intellectual growth. To this end the sanitary conditions of the Home have been brought to a high degree of perfection, to which the healthful condition of the children bears witness. When a child first enters the Home and has been subjected to that process which brings it to a condition next to godliness, it receives a careful examination by the physician. If evidences of disease are detected he orders it sent to the hospital until restored to a normal condition of health. As a result of this system the health of the children is remarkably good. Three deaths occurred during the past year; one from

organic heart trouble, one from spinal meningitis, and the other from malarial fever contracted before entering the Home. This is an unusually large number of deaths. At one time a period of two years elapsed before a single death occurred. This seems remarkable when it is remembered that many of these children inherit diseases, and a large portion of them must be nursed through the various ailments peculiar to childhood.

Each child is placed in school which it attends for ten months each year until it completes its thirteenth year. From that time it spends half of each day in the industrial department, attending school the remainder of the time. Each child makes its choice of a trade. Exceptions are made to this rule because of ill health, under size, or if it is deemed best, on account of lack of education, to have more time given to school. The school is under excellent management and will compare favorably with our best city schools. Twelve teachers are employed and the course of study embraces the common school branches with the addition, for ninth year pupils, of algebra, civil government, physical geography and English literature. Vocal music is taught throughout the entire school course, while instrumental music (piano and violin) is taught those who show a talent for it. In addition to this, instruction is given in band music.

In the choice of trades the children are guided by the superintendent, teachers and governess, who study the natural propensities of each child. Under a competent foreman the boys are taught printing, floriculture, carpentry, baking, farming, dairying, gardening, shoemaking and mending, laundrying, tailoring and steam engineering. The girls are taught plain sewing, tailoring, dressmaking in its simple form, cooking, ironing and general housework so far as it is possible to teach it in an institution where the work is necessarily done on a large scale. Both boys and girls are taught stenography and typewriting. The following statements will give an adequate idea of the actual work done by these boys and girls. There are in the Home at this time 639 children, varying in age from two to sixteen years. Thirty of these are five years old or younger. They are too young to attend the public school. Some of them, however, receive kindergarten instruction. One hundred and four are eight years of age or younger. Three hundred and forty-four are under thirteen years, the age at which to begin learning a trade. This leaves but 295 who have completed their thirteenth year and are entitled to instruction in the industrial department. Of these, ninety are only beginning to learn their trades. Eighty-two have had one year's training, eighty-eight have had two years, and thirty-five are nearing the time when they must leave the Home. The average age of the children in the Home is eleven and one-half years.

The following is the exact number of children in each trade: Boys—Printing, 31; floriculture, 17; carpentry, 4; farming and dairying, 22; gardening, 7; baking, 13; shoemaking, 10; laundrying, 2; steam engineering, 11; store keeping, 1; stenography, 8; tailoring, 3. Total number of boys in trades, 129. Girls—Sewing, 31; tailoring, 8; cooking, 27; stenography, 16. Total number of girls in trades, 82. Total number of children learning trades, 211.

In addition to work in school and in the trades, certain daily duties are assigned to both boys and girls. The boys in the cottages are required to do the dormitory work; keep floors, porches and bath rooms clean; their clothing carefully brushed and put away; shoes polished, and to attend to the ordinary details of cottage life. The older boys assist in the care of the younger ones in every possible way. In the girls' divisions the requirements are much the same. In addition to dormitory work, they mend their own clothing and that of the younger children; they perform the work in the several dining rooms, and do the general housework; wash dishes, arrange tables, etc. For this, details are made from the several divisions and the time is so divided that each girl of suitable age receives instruction in each branch of work. Details are also made each day, for the ironing-room, and every girl who is old enough is taught this important branch of domestic industry.

With all this industrial training, are these girls, on leaving the Home, competent to enter a family and satisfactorily perform the ordinary duties of a household? Perhaps not; certainly not in every case, for there is a vast difference in the judgment and adaptability of the girls themselves and all do not improve their opportunities. It must be remembered, however, that even at the age limit, these girls are but children. We would scarcely expect our own daughters who have been reared according to our own best judgment to be able at the age of sixteen years to perform the necessary work of a home, especially if proper attention has been given to their literary education. They are too young; they are immature and lack judgment. But I claim for these girls that they are as well prepared for this as the average girl reared by a wise and thoughtful mother. Institution work differs widely from that of private families. In the former everything is done on an extensive scale, and with the most careful training a girl has much to learn when she enters a home. To overcome this difficulty, the cooking school was established and cooking and serving for small families taught as a trade. But even this gave but comparatively few girls training in this important work. One teacher could instruct but two classes of eight girls each, daily. This gave training to only sixteen girls. In order that a greater number might receive instruction in cooking, the course of study was shortened at the beginning of the present year, and the number of pupils increased. But little fancy cooking is taught, and thirty-two girls instead of sixteen may be instructed daily by one teacher in the art of plain cooking—bread-making, cooking meats, vegetables, pastry, etc. This instruction is confined to those who are about ready to leave the Home and all such are accommodated.

Any attempt to compare the work done in the industrial departments of this with other institutions where child labor is employed, the Reform School for Girls or the Reform School for boys, for instance, would be decidedly unfair, since, if I am correctly informed, no child is admitted to either of these institutions before it is eight years old, and each may be retained until twenty-one years of age. At the Soldiers' and Sailors' Orphans' Home, the indigent orphans of soldiers are eligible to admission from the hour of their birth, but must be discharged at sixteen, an age at which many are admitted into the Reform Schools. Many of the children in the Home are mere babies, too young to wash and dress them-

selves. It is a matter of constant surprise that so many children of soldiers are on the roll of applicants for admission. There are now in the Home four children but two years old; three, three years of age; seven have just reached the age of four; thirty are five years old or younger. Just when these wee ones will cease to make their entrance upon the stage of action we are unable to tell. In comparing this school with the Reform School for Girls, many facts should be considered. Our girls are not criminals nor incorrigible. They have broken no law of God or State and are deserving of the usual care bestowed upon girls. Those old enough to learn trades are of an age at which thoughtful mothers bestow the greatest care upon their daughters in order to secure for them the foundation of health and perfect womanhood. It would be unwise, as well as cruel and unjust to require of them tasks too great for their strength. They are the future mothers of American citizens. Upon them will devolve the responsibility of training men and women who are to maintain the institutions of this great Republic which their fathers fought to save. A sound condition of mind and body is essential to this, and from an economical point of view the State will be the gainer by the care of these embryo citizens.

It should be borne in mind that this Home is established upon a different basis from that of any other institution supported by the State. It is not a penal institution where criminals are imprisoned for correction and reformation; it is not an asylum where unfortunates are sheltered until homes can be found for them; but it is a Home, established by a great State where children eligible to admission are maintained and educated until they reach a certain age limit.

The law which established the institution provides, that if it appears for the "best interest" of a child, the Trustees may indenture it to suitable parties.

This clause, "if for the best interest of the child," places grave responsibility upon those who have authority to secure homes. Unlike the waifs, who are picked up upon the street, to whom any respectable home is infinitely better than their former environment, these children are surrounded by a pure and healthful moral atmosphere. The State provides a home and the facilities for an education and training in some useful occupation. The same law which established this Home, implies that unless equal advantages can be obtained, the children shall remain in the Home. By equal advantage I do not mean equal elegance in surroundings, but an equally healthful, moral, intellectual and industrial atmosphere.

Notwithstanding the greatest care has been exercised in the selection of homes, thirty-six children are now under indenture; others are at homes on trial, and still others have reached the expiration of the period for which they were placed. In some cases indentures have been canceled, for various reasons, and a few children have been recalled where evidence of ill-treatment was shown.

There has been adopted no systematic plan by which homes are found, but officers and friends of the institution are diligent in their search for suitable places. The Grand Army of the Republic, the Woman's Relief Corps, Sons of Veterans and kindred organizations are untiring in their

efforts on behalf of the children. Perhaps the weakest point in the management of the institution is that no means are provided by which those in authority may visit the children in their adopted homes. Quarterly reports are required from those who contract for the custody of children, but no provision has been made to defray the expense of actual visits to their homes. As a substitute for this, the Superintendent corresponds with the Commander of the Grand Army Post or the President of the Woman's Relief Corps located nearest the home of any indentured child, and asks such to kindly and unobtrusively look after its interest. This plan has worked well. The care bestowed upon these children by the veterans and the members of the Woman's Relief Corps is at least commendable. Still, it would be better if actual visits could be made at least once a year.

The food provided for the children, if limited in variety, is bountiful and of excellent quality. It may cost the State a few dollars more than that of some other institutions, but she is paid a hundredfold by the bright eyes, healthful complexion and vigorous movements of the children. For the money the State expends on these children we give her normal boys and girls, with bodies, minds and morals well developed and the principles which are essential to good citizenship firmly imbedded in their natures. We pay the State good interest on the investment.

FREE KINDERGARTENS IN SOCIAL REFORM.

STELLA M'CARTY.

As a sort of preface to what I have to say I wish to present a picture, doubtless familiar in its general characteristics to many of you, but rich in social problems.

Evansville is not large enough to present those extremes of poverty which are to be found in a metropolis, but it contains in miniature conditions typical of the tenement life in its worst aspects. In a network of railroad tracks near one of our kindergartens stands an old frame dwelling like a beggar much out at elbows. Plastering falls from the walls at every heavy tread; windows and glass have long been strangers; filth and foul odors abound. Of its sanitary condition much might be said; but it is the social aspect that I wish to emphasize. Last winter in the old shed in the rear a woman died of consumption; this year a young couple with a child occupied the same quarters until the wife rebelled against them and left her husband to struggle alone. In the house itself a family of six occupied the front room and entertained five relatives during a great part of the winter, without distinction of age or sex. In the rear was a household domineered over by a drunken father, and living in indescribable acres of dirt. Up stairs was a family of motherless children. The eldest a girl of nineteen, had fallen into the evil to

which extreme poverty exposes beauty. The second was a factory girl. Two others were irregular attendants in the public school. The two youngest, a boy and girl, were in the kindergarten. These children are not dullards. They have ordinary intelligence, innate refinement of manners and a delicate prettiness much out of keeping with their outer coatings of uncleanness. The question for society is, what shall become of them? Schooled in drunkenness, immorality and sordid poverty from their earliest recollections, the inherent possibilities for good are lost. Gentleness becomes sullen indolence, beauty is only a source of wrong; any higher aspirations are quenched in the intensity of the struggle for existence, and another generation of paupers, if not of criminals, is the inevitable result.

These conditions are not extreme, but differ from those of a large class of our American poor, only in the fact that there is no mother, but when mothers are too ignorant and irresponsible, or too indolent, usually too much engrossed in the struggle for life to provide more than the physical necessities for their children, their influence can not be counted for good. So, for the first six years of his life the child of the poor is a little animal, cuffed about in the ill temper of parents, at war with destiny; worse than the animal because of the moral possibilities for good or evil. He passes from the home to the street or unsavory courtyard, where all the ills of humanity may be learned, and he becomes old in life's lessons before he is fairly young.

Yet these six years are the formative period in the child's life. It is a trite saying, "Give me a child until he is seven and I care not who has him afterward." They are the years whose experience becomes the types on which his after life is formed. He looks out upon a world of strange things; if the vision he sees is sordid and low, so must be his ideas of the material universe. He hears language, and in imitation gradually learns to express his thoughts. If that language is vulgar and profane, so is the child's, for he knows no other. He comes into contact with a little social world. If it is a world of honor, truth and love, his ideals of humanity are noble. If dishonor, impiety and harshness surround him, his conduct will shape itself according to these standards.

It is true that occasionally a character arises above circumstances to a moral height, but that is the exception and is known as heroism or genius. The majority of us are the creatures of environment, and the problem presents itself, how to lead these children away from the downward tendencies of their surroundings. To take them away from their homes entirely is neither practicable nor desirable. To transform the homes by any revolutionary movement is equally impossible.

The free kindergarten is an attempt to solve the problem. It transplants the child for a limited time into a place in harmony with his needs. It strives by subtle, tactful means to exert an elevating influence on the home, and, in a measure, to educate the mother for her responsibilities.

If, as is frequently represented, the kindergarten were a sort of day nursery, in which the children of the poor could be entertained for a few hours each day, and "kept out of mischief," much might be said in its favor. There is a refinement in pleasant surroundings, a life lesson in cleanliness, and a wealth of wholesome influence in innocent happiness.

Pure air, warm clothing and occasional bathing are new experiences, adding much to the physical comfort and promoting normal energy. But these are only incidental conditions, essential to the work, but not to be confounded with its deeper motive. The kindergarten, rightly interpreted, is educational. Realizing that in each individual, however low his origin, there are dormant elements of good as well as evil, it seeks to develop the noblest qualities before the baser ones have had time to gain the ascendancy, and to prepare the child, not only for the next phase of existence, but for life.

Nevertheless, the kindergarten is not a school, nor is it in any sense a substitute for school, but it adapts itself to that phase of the child's nature which predominates before the school period—the play phase. It is, in popular parlance, a play school. Its essence is play because play is the only natural activity of the child at this time. As a recent magazine article on education says: "The tail of the polliwog is necessary to the development of the legs of the frog. If the tail be cut off or seriously injured, the animal never reaches the frog stage." So with the child. If the play period be cut off or repressed the child never reaches the normal development of his later powers.

The kindergarten, then, accomplishes its purpose by means strictly in accordance with the laws of child development. The only innovation is the organization of play and its use with a conscious purpose by the kindergarten. A system of playthings is presented—not elaborate nor costly, but simple and pleasing in their demands on the child's own imagination and ingenuity. Their value is not intrinsic, but symbolic, revealing the beauties of the material world typified. Thus the child of the tenements becomes acquainted with things remote from dingy walls and cheerless ash heaps. He is led to find beauty in the winter sleep and in the spring awakening, in trees and wayside flowers, in birds and butterflies. Thus his æsthetic nature is aroused. His eager curiosity, which has been repressed by the ignorant intolerance of elders, is met with the simpler truths of life and nature. The flight of birds, the metamorphosis of the butterfly and the growth of plants become interesting stories to him. His intellect is satisfied and stimulated and an enlarged view of the universe diminishes the importance of that knowledge of evil which is the pathetic inheritance of poverty.

The desire to be doing is inherent in every normal child. In our neglected waifs, however, it early degenerates into a purposeless exercise of muscle or even into wanton cruelty and destruction, or else suppressed entirely, gives place to sluggish indolence. The kindergarten plays cultivate the normal activity and direct it to fruitful ends, thus promoting the habit of industry. Moreover, by careful exercise, they develop the muscular powers and become a definite preparation for manual work. In this they are in touch with the present movement toward manual training as a solution of the social problem.

The effort is not, however, as some seem to think, to fashion all minds according to a certain fixed pattern, but to lead each to the best unfolding of his own personality. Each day's work affords free play for the child's inventive powers, and although it is no claim of the system that it will develop a race of geniuses, a nobler individuality is possible and desirable.

Although the kindergarten is not a school, it affords definite preparation for the primary school which follows. Left unguided for six years, the intellect which has found no legitimate satisfaction, has sought diversion in other channels. This is especially true among the poorer classes, where there is no stimulus to mental activity in the home. It is a usual thing that the children entering school are timid, easily tired and utterly confused by the more difficult and confining tasks of the primary room. The kindergarten-trained child turns with eagerness to the new life. Having struggled with small difficulties and overcome them, he is glad to grapple with harder ones. Having acquired manual skill in simple efforts, he is ambitious to write with the older children. His definite knowledge of form and of classes of objects makes language work pleasant; his experience with limited numbers of concrete things adds much to his comprehension of number.

However, all true education has in view, not simply its effect upon the succeeding phase, but its bearing on character and destiny.

The greatest value of the kindergarten is to be found in its influence on the unfolding character of the individual, its bearing on conduct. There is no code of laws, no imposition of a superficial morality, but an effort to overcome evil tendencies with good. It is a significant fact that every vice is a perverted virtue. Cultivate the virtue, and the vice no longer exists. Thus with the child, untruthfulness is usually imagination run riot; stubbornness is strength of will ungoverned by reason. Intense dislike implies intense power of loving. The wise kindergartner will cultivate healthy imagination, intelligent self-control and generous love, and leave the negative qualities to take care of themselves.

It will be seen that the results in this more difficult plane of influence must rest largely with the kindergartner, and not with the system. Indeed, the true kindergarten is a spirit rather than a method—a spirit of universal motherhood, if I may borrow so sacred a term—which inspires the teacher with patience, impartial justice and wisely directed sympathy, and awakens in the child confidence and ambition to put forth his highest effort. Naturally, all of us fall short of the ideal, but even with human limitations much can be accomplished. I have seen a child, sullen and self-conscious with instinctive shame at his own unkemptness, resentful at the injustice of his own wretched surroundings, brightened into ambition and unconscious interest under the spirit of justice and sympathy. I have seen a boy rebellious against threatened punishment yield willingly to a kindness from which the appeal to fear had been banished. Selfishness yields to generous good fellowship; individual rights are waived in favor of co-operation in work or play, and the only rivalry is, who shall serve the most.

Thus the children of the tenements are lifted out of this moral degradation into a harmonious little world, where higher tendencies are allowed to predominate. New activities, pure thoughts and kindly feelings take their place in the unfolding character. As the range of experiences becomes broader high ideals replace in a measure the sordidness of first impressions, and life assumes truer proportions.

Although religious creeds and dogma have no place in the training of little children, the sense of reverence for a higher power is early mani-

fested. To develop this into a true religious feeling in harmony with the child's limited vision of life, requires only a suggestive word, a reverent attitude, or a religious spirit expressed in music. This the kindergarten strives to do, leading the child to the conception of God, the Creator, revealing Himself in all the aspects of nature, and God, the all-wise and loving Father.

However, the kindergarten fails in its purpose if it is not brought into relationship with that other most important factor in the child's life—the home. This is done indirectly through the influence of the child. Kindergarten prayers have become potent agencies in the religious awakening of families. Refinements of manners and speech have been suggested. Cleanliness has been promoted. The child's activities have been directed into new channels so that his plays become purer, his intercourse with others less hurtful. But these accidental effects are by no means sufficient to counteract the more firmly rooted elements of wrong and a more direct connection is established through the mothers' meeting and the friendly visit.

In the mothers' meeting the first effort is to arouse a keener interest in the children. The thought is suggested that these are not simply little animals to be fed and clothed and held in check with a rod of force; that they are spiritual beings with strong feelings and a keen sense of justice. A new sense of responsibility is awakened. Every possession has an added value when it becomes of interest to others. So the child, who is found to be of importance to the kindergartner, and is able to accomplish much under her direction, becomes a more human element in the home. His plays and interests acquire new meaning and meet with more patient tolerance. His punishment is no longer a matter of whim and ill temper, but is restrained by a new feeling of justice.

In the home itself the kindergartner has unlimited opportunities for influence. As the friend of the child, she has an open sesame to every door. If she has tact and interest, she can win her way to a position of confidence and trust, where no avowed missionary could hope for a welcome. A visitor for a kindergarten in Indianapolis entered a home of degradation one day and found the mother sitting in an attitude of sullen defiance.

"Did you come from the mission?" asked the woman.

"No," said the kindergartner.

"Are you going to preach me a sermon?"

"No."

"Did you bring me a Bible?"

"No. I came from the kindergarten, and I just want to talk to you about your little boy."

"Then come in and shut the door," said the woman in a tone of mollified distrust, which revealed much.

My time has not permitted me to do more than suggest those points which have the most direct bearing on reform movements and indeed many aspects of the work and influence cannot even be touched upon.

The general tendency of recent reform is toward education. Manual training in prisons and industrial work in reform schools are signs of the times. The free kindergarten can not be classed with them, however, as

it stands in relation to them as prevention to cure. No preventive measure has yet been found whose application is universal in its effects, and it cannot be claimed that the kindergarten is all sufficient. Yet present tendencies prove that it has an influence in arresting crime in its incipency; it leaves its impression on homes which no other power from without could reach, and it aids in elevating the family life, which must always be the most helpful or most hampering element in human progress.

The permanent value of kindergarten influence cannot be estimated to-day. The work is still too new and too locally confined in its operation to have become universally felt. Moreover its results rest largely with the children of to-day, whose influence will be felt in the citizenship of the next generation, not of this. For this reason the educational reform is most difficult; it requires a patient onward striving through numbers of years which seem to bring no fruitage. That civilization is a slow process is a simple proposition when applied to history; but it becomes a most difficult one in connection with personal effort. This truth the kindergarten must accept and work perseveringly, looking toward the future.

It is probably only a question of time when the kindergarten will be as universal as the public school, when its support will not be dependent upon individual charity, but will involve every citizen in its responsibility. Then, perhaps, it will be possible to establish some measure of its value. To-day, if in a limited degree corresponding with its limited scope, it stays the tide of evil and pauperism, it is contributing so much to social progress and deserves the co-operation of every lover of humanity.

The President: We will now have a paper by Mr. W. B. Streeter, the State Agent of the Board of State Charities, on "Child-Saving Work Under the Law of 1897."

CHILD-SAVING WORK UNDER THE LAW OF 1897.

WM. B. STREETER.

On invitation of the Board of State Charities I entered upon the work of State Agent in Indiana on April 1 last, a stranger to all of you and to the conditions existing in this State, but no stranger to the work of caring for the little ones as contemplated by the spirit of the law of 1897, the working of which I am expected to outline to you this morning.

The central idea of the law is that the children shall be cared for in family homes, under indenture or adoption. This plan has been in operation in my native State, Michigan, since May, 1874, and has reduced child dependence to a minimum in that State. Familiar as I am with and loyal as I am to what is known as the Michigan system, I am not prepared to say that a better system cannot be devised, and most sincerely hope that we here in Indiana may plan and carry out the work in such a way

that a system to be known as the Indiana system shall develop, which shall be superior to any now in vogue. Nay, I not only hope such may be the case, but I firmly believe it can and will be done. To do it will require wise planning, careful execution and the hearty co-operation of all workers. The present cumbersome condition must be simplified, a more thorough organization must be effected and a more hearty appreciation of the importance of taking care of Indiana's children only in Indiana must be cultivated. The amount of labor required to accomplish all this is so great that many who engage in the work will quit in despair. Only those whose hearts are so strong in the work that the word fail has been erased from their dictionaries will be able to stand the strain. It means constant effort, work by day and by night, complete immolation of self on the altar of duty. But the desired result can be attained. Shall members of this Conference be the ones to shoulder the burdens and secure the rewards?

In starting the present imperfect organization, which has as its ideal the plan hinted at above, we were confronted, first, with the explanation to the forty odd associations in the State having charge of the then dependent children, of the plans proposed to be followed by the Board of State Charities and of its desire to aid in carrying out the law by opening up the whole State to each Association as a field in which its children could be placed. The introduction was by a letter issued by Secretary Bicknell, from which the following extracts are taken:

"1. The law provides how Boards of County Commissioners may support asylums or societies for the care of children.

"2. It describes the classes of children which may be cared for by asylums or societies at public expense, fixes the conditions under which such support may be legally allowed, and determines the amount of the allowance for each child in custody.

"3. It provides a method by which societies may secure legal possession of children in their custody." The effect of this has been to make parents care for their own children. When it came to the point of their being obliged to give up these children literally and forever, they were not willing to do it. They preferred to make an honest effort to take care of them themselves. There has been a good effect already by means of that section of the law.

"4. It gives authority and makes it the duty of societies to place children in private homes, supervise them after being so placed and to remove them from such homes when necessary." The supervision is defined in the law to consist of personal visits on the part of some representative of the Association to these homes, to ascertain the condition of the child and how well the contract made with the family is being carried out. A penalty is attached for failure to do this.

"5. It makes it unlawful, after January 1, 1898, to keep any child between the ages of three and seventeen years in any county poor asylum for a longer period than ten days." The law makes it obligatory upon the County Commissioners to provide for compliance with this clause of the law.

"6. It authorizes the Board of State Charities to appoint a State Agent, whose duty it will be to assist in carrying out the provisions

of this law. The State Agent shall visit Orphan Asylums, seek out family homes for children entrusted to him either by societies or Boards of County Commissioners, supervise children placed in homes either by himself or others, and in a general way look after and assist in the care of such children as this law affects."

"7. It provides for the payment of the State Agent's salary and traveling expenses from the State Treasury, but the expenses of each child which the State Agent conveys from place to place are to be paid by the county in which such child became a public charge."

Personal visits have been made since April 1st by Secretary Bicknell and also by me to a majority of the authorities having charge of the dependent and neglected children, and the plans of the Board have been carefully explained orally. Personally I have visited thirty-six of the forty-three orphans' homes—some of them four or five times—eighteen of the ninety-two poor asylums, and twenty of the ninety-two Boards of County Commissioners, and proffered the services of this Board. In all of our explanations to the authorities having charge of the children, we have tried to convey the idea that the Board of State Charities desired to aid in every way that it possibly could in getting the children out from under public expense into private families, where public expense ceases and where the children would have the opportunities of development that they cannot get in institutions.

A second feature of the work was to induce people who were willing to make homes for children to make application to this Board. But two of several good plans have been followed thus far to secure applications, and they have brought so many requests for children that we have not found it necessary to make use of any of the other plans. In fact, many applications have come to us to which we have been unable to give attention. The first of these plans was in the nature of a letter that was sent to each township trustee of the State on April 7th, endeavoring to interest him in the work, and urging him to send the names of at least three families in his township who could make good homes for children, if they could be induced to do so. A generous response came from the township trustees, many of whom so far interested themselves in the work as to make a personal canvass of the township and to send us formal applications. Probably seventy-five applications came in as a direct result of that appeal.

The second method referred to was started on the first of August by means of a letter, which was sent out to each of 200 of the weekly newspapers of the State, asking them to insert in their local columns each week a notice to the effect that any person desiring to adopt a homeless child, or to receive into his family such a child, to be kept and cared for, is requested to write to the Board of State Charities, Indianapolis, Indiana." A generous response to this letter has been given by the newspapers, and at least 100 applications have come to us from that source and more are being received almost daily. My mail last evening, for example, contained two applications as a direct result of that aid on the part of the newspapers. And this aid, by the way, is entirely voluntary.

Over 180 applications have been received thus far, most of them from these two sources. Of these, some 120 have been investigated and about ninety of those approved have been offered to the various Associations as suitable for children in their care. There are to-day in these families sixty-five children, of whom about fifty-five are desirable, and are in excellent homes and doing well. Two of these have been legally adopted. Of seventy-two children taken out of orphans' homes and poor asylums and placed in families by this Board since April 1, seven have been returned to their counties. Of these, two were in bad homes and were removed, three were defective, and two were misfits. One of the seven has since been replaced by us. Of those now in families one girl has been tried in the fourth home, two are in their third, and six are in their second. Two of those now out and possibly a third will have to be returned to their counties because of incorrigibility. With all the care one can exercise, a child will occasionally be put into a home which afterward proves wholly unsuitable for any child. Two such cases have occurred in our work thus far, and in each case the child has been summarily removed as soon as it was definitely known that a mistake had been made.

It is one thing to make a mistake, and another to correct it. It is the policy of this Board to correct a mistake as soon as it knows that one has been made. The reason for these mistakes lies largely in the action of neighbors who will insist in hiding vital information from an agent just as long as they can. After a child is placed, their consciences begin to prick them, and then they will send in information that they should have given in the first place. Every worker in the field has had that experience. And the worst of it is that when they send in this information afterwards, it ordinarily comes in as anonymous.

The plan followed is to have the State Agent personally visit each home before a child is placed in it, and become acquainted with the people and their surroundings. In addition to his study of the family in its every day occupation and surroundings he makes careful inquiry of those acquainted with the habits of its members, and, if after all this he decides that the home is suitable for any child, he recommends the home and offers it to the Association having in charge the child that in his opinion will fit into the home. If that application is accepted by the Association, arrangements are made as soon as possible for the transfer of the child from the Home to the family. And no child is sent from an orphans' home to a family without being accompanied by an attendant, who sees that it falls into the right hands when it reaches its destination.

In all my recommendations I have in mind that there are three grades of children with whom we have to deal, and so I commend three grades of homes. It may be an excellent thing for the child to place a third grade child in a first grade home, but it certainly is not a good thing for the home nor for the work. Already three or four good homes have been lost to us because we placed third grade children in them, and thereby disgusted the parties with the idea of caring for any dependent child. Is it a good thing for the third grade child, even, to be in the first grade home? I question it. The boy of good parts should by all means

have the opportunity to develop them, and it is ill treatment to place him in a home where the dominant idea is work, eat, sleep. The child of moderate ability should be with those who recognize the value of an education and secure for their dependents as much as their mental calibre will stand, and at the same time teach them the value of labor and insist on industry, sobriety and fidelity; teaching them an occupation suitable to the station they must of necessity occupy in life. The child of meager mentality, but strong physically, is best cared for in a family where there is honesty and morality, strong pride in self-support, and little knowledge of anything but hard labor; where the desires are limited to the necessities and where luxury is not known. In such a home we find useful, law-abiding, self-supporting citizens. Isn't that what we are trying to make out of the children?

Ownership of real estate is a comfortable adjunct to the proper care of a child, but if we depended on those only who own such property to furnish homes for the children, child-dependence would rapidly increase. Thrift, good health and the ability and will to earn a living are three necessary qualities in every home. A man who is steadily employed, who is sober and honest, who is accustomed to live within his income, whose family consists of himself and his wife, should not be denied the joys of a "baby in the house," though he earns but a dollar a day. I have found that the best homes, and by best I mean the most successful ones—have been among people of moderate circumstances. They are most likely to make the child a member of the family, a condition we insist on in all our contracts with parties taking the children.

In our work no effort is made to place the children in cities or large towns. No suitable homes from such are refused, but no canvass is made for homes in them. Special effort is made, however, to put them in the country on good farms. Such placement, as a rule, removes the child entirely from familiar surroundings and enables him to start wholly new. With those under five or six years, it makes little difference whether they are in the city or country.

No child is placed by this Board in a home as a servant or drudge. All are expected to serve and serve faithfully, as own children, and if a family is found to allow a child placed with it to shirk labor, such family is considered as abusing the child just as much as though it were overworking it. Children must be taught by actual and bitter experience that if a man will not labor, neither shall he eat. They must respect labor, and consider it an honor to work.

It is the policy and practice of the Board to place the children at a considerable distance from the counties in which they became dependent. In but three or four cases are any of those placed thus far nearer than seventy-five miles to their early homes. Most of them are from 125 to 150 miles away. To all experienced workers the wisdom of this course is manifest. It lessens the probability of interference on the part of relatives, if there are any. One feature of the work is the fact that the location of the children is kept secret. There should be, in our opinion, but three parties who know where the children are—the County Commissioners of the county of which the children are wards, the Association having in charge the children, and the Board of State Charities.

The law of 1893 allows this secrecy to be kept, and also provides for a severe penalty for any interference with children that are in families.

The Board does not wish to care for a child—not an orphan—who has not been legally released by the parents to an Association or the County Commissioners. This is done to protect both the home and the child. Even though the law allows commissioners to remove children over three years of age from the care of parents who are inmates of poor asylums and to place them in families by indenture or adoption, it is best to have the release by the parents first. Section 5 of the law of 1897 notes the method of securing judicial release where voluntary release is refused.

[It has occurred to me that this section of the law will suggest the method of caring for the ill treated children which Judge Davis mentioned in his talk at the beginning of the work this morning, in counties where there are no Boards of Children's Guardians. I may be mistaken in this.]

The Board has refused to consider several applications from parties residing in other States, and will continue to refuse them, on the principle that Indiana should care for Indiana's children.

After the children are placed by the State Agent, it is a part of the plan that he shall visit each one twice a year and report its condition to the County Commissioners of the county of which it is a ward, to the Association from which it was received, and to the Board of State Charities. The law contemplates at least one visit each year, but the plan of the Board insists on two visits. It is also the plan to secure a report from its guardian once a year.

The agent is required by law to visit all children placed in the State by any association as often as is convenient, and report their condition. As a preliminary to such contemplated visits and to ascertain what children placed since June 1, 1895, were still on indenture and therefore subject to visitation, letters requesting guardian's reports have been sent to the parties reported as having wards of the Associations, and probably seventy-five per cent. of the letters sent are bringing responses. In time the purport of these responses will be reported, the same as the regular State Agent's reports.

In the work of placing children in families, fully as much attention must be paid to the selection of the child to fit the home as in the selection of the home in the first place. Several of the transfers that have been made thus far in the work have been due to errors in the selection of the child. In a few cases homes have proven unsatisfactory for the particular children that were placed in them, and yet they were good homes. It is the rarest occasion that a guardian selected by this Board sees the child selected for him until it is brought to his nearest railroad station by the agent. In other words, all selections as a rule are made by the agent. The first impression is of great importance. To that end the agent has asked the various associations to use great care in fixing children so that they will present the best possible appearance when presented to their guardians.

Subsequent supervision of indentured children is fully as essential to their welfare as is proper first placement, and it is our aim to so systematize the work that each ward shall be heard from by this Board

at least twice a year. It is hoped that our office will become such a bureau of information relative to the children that the complete history of each child that is or becomes dependent in the State may be found there at any time. To accomplish this we must have the co-operation of every authority placing children in the way of prompt and accurate reports of the movements of the children who are not turned over to the State Agent.

Some of the possibilities of co-operative work may be understood from the following: If each of the forty-three associations in the State will be active in securing homes during the coming year, and will secure applications for four children a month during the year and will send such of these applications as they themselves cannot fill from their homes to the Board of State Charities, they will be distributed among the other orphans' homes where there are children to fit and the transfers will be made. If you will do this during the coming year, within two years we shall have reduced the child-dependence more than half. If each township trustee in the State will send us two applications, we will so distribute them that within three years we shall more than cut the child-dependence in two. Several of the associations have co-operated with the work of the Board in that way, and whenever applications have come in that they could not fill, they have sent them to us and we have turned them over to other associations. At least a dozen children are in homes to-day that would not otherwise have been in those homes.

I wish to read a letter that came from an applicant this morning. This application was received in May. The home was soon afterward visited, and was found suitable. The application was for a baby boy, about six months old, with dark eyes, of industrious parentage. The home was approved and the search began for the boy. Two children were selected and arrangements were under way for transfer to the home, and in each case the child sickened and died before it could be placed there. Then it was decided upon the part of the applicant and the Board that no further effort should be made before cooler weather came. The other day I was in a neighboring county and I found at the poor asylum a mother with two children, a little boy six months old, with dark eyes, and a girl between two and three. The history of the case is sad, as is the history of most such cases, in that the mother was deserted by her husband some two months before the birth of this baby and left penniless and with no friends. She was practically an orphan herself, having no relatives to whom she could go. She struggled along to take care of the children until about six weeks ago. About that time she came to the conclusion that the best thing she could do for the children was to get them into good families, where they could be properly cared for, and to that end she went to the poor asylum, thinking she would be assisted by the authorities there. She is perfectly willing for the children's sake to release them wholly, with the expectation of never seeing them again. I immediately wrote this lady relative to the case, and here is her response:

"W—, Ind., Nov. 7.

"Dear Friend—Yours of the 4th received yesterday. Was more than pleased to hear from you, as I was getting almost discouraged. I am

glad that you have found such a suitable child, but it makes my heart ache to think of the sacrifice that mother is making. Truly she must be a noble mother. Tell her that, God being my helper, I will endeavor to be a true mother to him, and that my greatest object will be to educate him and make a useful man of him. . . . Could you manage to get a photograph of the mother and her two children for me? I shall consider it a great favor if you will.

"Send the baby as soon as convenient. Yours truly,

"Mrs. G. M——."

DISCUSSION.

Mr. Hart, of Minnesota: What is meant by "associations"?

Mr. Bicknell: There are orphans' homes in the State which are maintained directly by the counties, which employ a matron and put the children in her care. But most of the orphans' homes of the State are maintained indirectly by the counties, there being a local association of benevolent men and women in direct charge. The counties pay the expenses of maintaining the institution, but turn the management over to the association.

Mr. Alexander Johnson: Mr. Streeter has described his second and third grade homes. I am a little curious about the first grade. Will you please explain what the first grade homes are like?

Mr. Streeter: Last Saturday I visited a small town in Tippecanoe County in response to an application that I had received, and found a family consisting of a man and his wife. The man is a United Brethren minister, well educated. They are both strong, hearty people, thoroughly imbued with the work that they are engaged in, and with the spirit of charity, and in every sense of the word A No. 1 people. They ask for a baby girl. In the course of my conversation with them, I asked their object. They said: "We have two. First, we have no children. We may have, but whether that ever happens or not, we consider it our duty to give some one of these little ones a home. Second, there is the selfish interest. We want the child; we want child-life in the home. It is our aim to give this child every advantage, educational and otherwise, that the child's mentality and physical ability will permit it to receive." That is what I call a first grade home.

Mrs. Jump, Matron Delaware County Orphans' Home: If an Association has a home for a child, and the State Agent also sends for the same child, who shall place the child, the Association or the State Agent?

Mr. Steeter: That lies wholly with the Association. If you have a home for the child, I can offer my application to some other Association.

Mr. H. H. Hart: Do you find, under this new law, that the Associations are inclined to be less active in finding homes; that the tendency is to turn over to the State the work of placing out children?

Mr. Streeter: The tendency is to do more than they have ever done before.

Mr. Hart: To do more local placing?

Mr. Streeter: Yes. There is no association in the State to-day, with one exception, that has not done more local placing since April 1 than during any previous year. So I would say that the tendency is to improve local placing.

Mr. Lyman P. Alden, Supt. Rose Orphan Home: How do you account for that?

Mr. Streeter: Possibly it is because of the stirring-up that they have received from the Board of State Charities, and the knowledge that they must, under the law, find homes for the children.

A Delegate: How does the new law affect those children that were placed before you took charge?

Mr. Streeter: The children that are still on indenture are subject to visitation by the State Agent—those that were placed during the two years previous to the passage of this law. We have absolutely nothing to do with those that have been adopted.

Mrs. Walker, Trustee of Reform School for Girls: If more homes could be found than children, it seems to me, if there is nothing in the law to prevent it, it would be nice to establish friendly relations with the Reform Schools; for we have children, you know, who would be very nice for homes, and I think we should consider it a great courtesy to have the offer of such homes.

Mr. Streeter: I think Mrs. Walker understands the kindly feeling of the Board of State Charities, and especially the State Agent, toward the Reform Schools. We would be glad, indeed, to offer many and many an application to the Reform Schools, and when the children that are dependent have been taken care of, or when there is no dependent child that will fit a home that we have approved, the Reform School may count upon receiving that application.

Mr. Alexander Johnson: Perhaps Mr. Streeter doesn't know that there are children in the Reform School for Girls that are there purely for dependency. The law that applies to the Reform School for Boys was changed in 1883, but the law that applies to the Reform School for Girls has never been changed, and the children may be sent purely for dependency, not for incorrigibility.

Mrs. Walker: We have a great many such children, who should not be there. They are there simply for homelessness. Lately we have placed two children, and we are placing the third one. One of the families was very long in accepting our offer of a child because the paper was headed "Reform School." Although it was a pure, lovely little child, they were not willing to enter into the contract because it was a Reform School girl. After an explanation from the Superintendent, however, they took the child, and we are confident it is a good home. I think there should be a change in the law, so that simply homeless children should not be committed to our institution.

Mr. Streeter: In one case I urged one of my applicants with all my power to take a certain girl, yet the applicant hesitated because the girl was from the Reform School.

Rev. F. H. Gavisk: In the selection of these homes, what provision is made in regard to their religious training?

Mr. Streeter: We insist upon morality, and upon the children being sent to church and Sunday school. The church to which the child is sent will depend upon the church of the guardian with whom the child is placed.

Father Gavisk: You speak of the parents giving a release to the Board. Does the Board encourage that very much?

Mr. Streeter: The release is not given to the Board of State Charities. It is given to the Association. We encourage it as far as possible, with the end in view that the parents, knowing that they must give the children up absolutely, will make an honest, earnest effort to stand on their own feet to take care of their children.

Father Gavisk: The case you related was very pathetic, but while it may have been very pathetic, it seems to me entirely wrong to separate the children from the mother. There ought to be some provision by which she would have been encouraged to take care of the children until her distress was over. There seems to me danger in your taking all the children brought to you. I know I could fill a building as big as the State House with children, whose parents want to get rid of them.

Mr. Streeter: That is true, but in the case of this mother, the poor-house, as far as we can see, is the only place to maintain her children until she is able to take care of them herself.

Father Gavisk: I know of many cases in which children are suffering because the father is not able to support them and yet will not give up his control of them. Do you not think a temporary home for such as these would be better?

Mr. Streeter: Why sacrifice the child to the cupidity of the parents?

Father Gavisk: It is not cupidity.

Mr. Streeter: Well, to the selfishness of the parents?

Father Gavisk: There is no law to take that child from the parent.

Mr. Streeter: Yes, there is.

Mrs. Blaker, Supt. Indianapolis Free Kindergarten: The free kindergartens help and strengthen the home ties and help to keep the parents and children together. The idea sometimes prevails that the kindergarten is meant simply for the child. It involves more than that. It goes into every part of the home. It takes up the domestic training idea. In Indianapolis we have mothers' classes once every four weeks. We have mothers' study classes once every two weeks. We have a domestic training school, teaching every phase of housework, cooking, sewing, etc.

We also have the training of young girls, to take care of little children. But this thought of keeping the child in the home, purifying the home, strengthening the home, is our first work. When we fail in the home, then we must give the children new parents.

Mr. Ball: What would you do with the case referred to by Mr. Streeter?

Mrs. Blaker: I think something should have been done to keep the children with the mother. If the woman was immoral and shiftless, then the children should have been taken away from her. One of the great questions before us is right mothers.

Prof. Moran: I would like to refer to what Mrs. Walker has said regarding the reluctance of a certain family to take a child from the Reform School. It seems to me that that point touches upon a vital defect in our Indiana system. Under such circumstances, the child should be sent back to the county authorities and then placed out under their direction. I wish to commend the system of recognizing the religious belief of the persons with whom the children are placed. I believe that that is what has brought to this convention men and women of every phase of belief, lending a hand to the noble work.

Mrs. S. G. Jump, Delaware County Orphans' Home: Our kindergarten work is a great help. If it could have reached back and educated the mothers that are taking care of the children now, the children would not be dependent. What is to be done with the children whose parents cannot support them and yet will not give them up? Have we the right to take them and do the best we can for them?

Mr. Streeter: Give the children a chance. Consider the children first, the parents second.

Mr. H. H. Hart, St. Paul: It is a very great privilege to be present with you this year. I had the privilege of attending your Conference two years ago and have remembered it with the very greatest pleasure. I particularly desired to hear the discussion of this question and the paper which was read this morning. Both have interested me intensely. It seems to me that you are starting in lines in this State which are destined to produce very great results. I was delighted with the spirit of the paper, and the spirit with which the State Board of Charities is going into the matter, and with the attitude of the county authorities. I have been fourteen years in this work, and I have invariably found that if there is co-operation between the State Board and the county authorities, then you will get good results. Why don't you get the laws amended so you can compel the people to do what you want them to do? We do not desire to antagonize the counties. We will work with them. The work is so great and the force at command so limited, that it is necessary for us to utilize it to the utmost possible extent. I have been interested in hearing how the applications for children which cannot be used by one county are sent to another, and thus the homes open for children, which would otherwise be lost, are to be utilized. I suspect you will find some of the county homes will become smaller than they have been.

You will be enabled to reduce very largely the number of children in institutions. The managers of some institutions believe that it is important to have a large number of beneficiaries, but I believe the time has come for those who are interested in such institutions to distinctly recognize the fact that the best work does not necessarily demand that you shall have a large institution, and that the best work does not demand that you shall have a small per capita.

The most important part of the work which you have inaugurated in the State of Indiana is to be the supervision of these children after they are placed in homes. That is the part that interests me most. It is a great responsibility for the State to put its hand upon a child and demand that the natural guardians of that child shall relinquish all claims to it. The highest obligation is placed upon the State to discharge the duty of supervision faithfully. The law requires one visit a year to each child; the Board requires two. You can see that one man cannot keep up with the work. In a short time he will require assistance. There will be a large amount of traveling expenses. People will begin to complain. It is necessary that the people of this Conference shall sustain the State Board in having the force to do this work right. Its decisions ought not to be made in a hasty manner. The man who investigates the homes should have time to inform himself fully regarding the people asking for a child; what newspapers they take; the attitude of the parents to the child. He should visit the public schools; if necessary, he should take other means of informing himself in regard to this matter. The best work cannot be done cheaply. There must be money spent upon it. The work must be so administered that the agents selected for this trust shall be of the quality of the man who has stood before us this morning. They must be men of conscience and women of conscience. They must be men and women who are put in their place not for the salary, but for the sake of the children.

In this case which the State Agent brought up: This mother had voluntarily gone into the poor asylum. Under the law he could not allow the children to remain in the county poor asylum. I think it is a matter of the utmost consequence that a mother should not be separated from her children simply on account of poverty. It seems to me that the remedy for that is in voluntary charity in the localities where these people live. It seems to me a crime against humanity and against Christianity to let good women be torn from their children. But beware how you throw that responsibility upon the State or the county. If the State cares for that mother the only proper way is to take her into the county poor asylum, and no child can be brought up in that atmosphere without being tainted. I believe the State law is right. Do not go so far that you will put all this responsibility on the State. There is something for us to do as Christians—as lovers of humanity. If you find it is not necessary to expend so much in maintaining private orphan asylums then let some of that Christian activity go into this other work of caring for the mothers of children and enable them to care for the children themselves.

As I look back upon the history of the past ten years in Indiana it seems to me you have made a very great forward movement. Your public charities were never so perfectly organized as at present. The

work of your Board of State Charities has never been so fruitful. I met Dr. Wines the other day in New York. He told me he was coming here to hear this discussion because he believed he might get something out of it that would be healthful in his own State (Illinois). You are being looked to by your neighbors of the surrounding States.

T. H. Banks, Superintendent Grant County Poor Asylum: I have in mind a father who was about thirty-four or thirty-five years of age, strong, but not willing to keep his family. He put his wife and five children on the county. I felt that it was an outrage. There is a good deal of talk about the poor mother, but what about the recreant father? I went to the prosecuting attorney to see if something could not be done. I believe in handling a fellow like that without gloves. I asked if he could not be brought up before the authorities for neglecting his family. He astounded me by the answer he gave. He said: "Mr. Banks, did he desert his wife and children?" I said, "No, but he made it impossible for them to stay with him without starving to death." Then he said: "We cannot do anything with him." I say that ought to be changed. It ought to be changed at the very next legislature. If a man will deliberately starve his wife and children so that it is impossible for them to remain in the place he calls home, he ought to be put behind the bars, and I would like to be his keeper. It is a burning shame that there is nothing upon the statute books of Indiana that will compel a man to support his wife and children. We have two of these children at the Orphans' Home, and I have three in the county poor asylum, and the father is walking about with his boiled shirt and stiff collars and cuffs, and is having an easy time with the taxpayers. I believe that these fathers should be dealt with, as well as sympathy shown to the mothers.

Prof. Charlton: I want to say that in the Reform School for Boys we had some of the sons of a very lazy ex-soldier, who was drawing a very large pension. He refused to let the boys come home. I told him something would be done at the pension office to curtail his pension; then he took the boys.

Dr. F. H. Wines, Secretary Board of State Charities of Illinois: They do these things better in Turkey. In Turkey a man isn't allowed to marry without the consent of the local authorities, and he cannot get the consent of the local authorities unless he is able to support his wife and children. The number of wives a man may have in Turkey isn't limited, but he can not marry a second wife until he shows to the satisfaction of the government that he is able to support two wives and their children. It is a very great social safeguard. I wish we had it here.

It gives me a great deal of pleasure to be here. I came here for no other purpose than to hear what was said. I shall be obliged to return this afternoon. I think it fair to give you some of my impressions.

This new law for the care of dependent children seems to me to evade a great many difficulties. It is ingeniously contrived so as to get a good starting point for experiment. I notice that it avoids altogether the question whether children ought to be cared for in or out of institutions. That

is a question which divides all our Conferences whenever it comes up for discussion. The people who have institutions, who are managing institutions think that is the right way; that there is no other way; and when it is suggested that children should be placed out in homes they are like the Ephesians when they said: "Great is Diana of the Ephesians and this our craft is in danger." The institutions are being broken up and they rally from all quarters of the State and say: "Come to the defense of the institution." What in the world is the institution? I don't care that for the institution. What I care for is the children in the institution. If the institution is in the way in God's name let us get it out of the way.

Then on the other side come up the anti-institution people—the people who believe in placing out. Everything tends to becoming a fad. They say that the worst home is better than the best institution, and they go to glorifying the home. That isn't true. And they say that all these children can be placed out in homes. That isn't true. They say that all of them ought to be in homes. That isn't true. What I like about the Indiana law is that it doesn't commit itself on that point at all. It doesn't lay down any policy in regard to that point that is hard and fast, that the State adopts and is going to enforce by the power of the law. The law leaves it so that the child can be cared for in an institution if it is better for it to be left there. I like the flexibility of the law, in other words. I think that institutions are tremendous evils. The trouble is that the people who manage them don't know the harm which the institutions do. They are so unnatural in all their relations to the world outside, that the child who is brought up in an institution is hardly ever fit for practical life when he goes out. He doesn't learn anything that the ordinary child learns in the ordinary home. I do not mean that he learns nothing at all; I mean comparatively nothing. The boys don't run with the boys, the girls don't run with the girls. You have to have natural life, to grow up in the natural life in order to fit the place which you are to fill in later years. That is the great trouble with the institution. It is artificial. It is a sort of egg incubator, instead of the natural hen. I don't say chickens can not be hatched in an incubator, because I know they can be; but I know that the nest is nature's method and the incubator will never take the place of the nest.

On the other hand the institution is an absolute necessity. You can not by any possibility dispense with it. There are some children that cannot be placed out. What can you do with low grade idiots and with cripples? You cannot place them out. There are a great many children that must be provided for temporarily at least. You have to do something with them. You have to clean them up physically and morally before people will take them. An institution is a necessity. I was rather shocked the other day to find that Coldwater, Mich., the model school, which we have had held up for our admiration, has some sort of board to reject children whom they do not want, and the result is that this school, which is supposed to be the place where the children of the State are provided for, does not provide for all of them. They take those that suit the managers.

I read a story the other day. A car load of children was sent out here to Indiana for distribution, and one of your noble Indiana men found

they were coming to his town and sent word to the agent that he wanted the dirtiest and the raggedest and most unpromising boy of the lot, and the child was picked out for him. The boy proved to respond quickly to the influences of the home. They educated him, sent him to Harvard, then to England to complete his education there. He came back, entered the ministry of the Presbyterian church, consecrated himself to that work, went to Alaska as a missionary, and has just been appointed by the President of the United States as Governor of Alaska. I do not believe that that boy could have been brought up in an institution and given the kind of training that would fit him for the position of Governor of Alaska.

With reference to this question of placing out I want to say that placing out is a very great wrong indeed unless the home is carefully selected, unless there is the proper sort of criticism of the homes before children are placed in them. You have no right to place them out unless they are watched after they are placed out. That costs money. That costs a great deal of money. It seems to me a work that is bound to grow. If you had more large cities it would be very much more expensive than it will be.

In regard to this religious question, none of us like to have his family brought up in some other religious faith than his own. No Jew wishes to have his children brought up as Christians; no Protestant wishes to have his children brought up either as Catholics or Jews; no Catholic wishes to have his children brought up as Protestants. As far as possible the State ought to respect this natural and right feeling on the part of every parent. But there are limits to the practicability of this plan. I happen to be a Protestant, but if I were to die and leave a destitute and dependent child I would a great deal rather have it brought up as a Jew or a Catholic than with no religion at all. Bring up your Catholic children as Catholic children if you can, but if you cannot, let us save them through such means as we have. We will respect your wishes as far as we can, but you cannot put that into the law because that makes a hard and fast rule which binds everybody and which makes a law that won't work.

Father Gavisk: We agree entirely with what you say.

Mr. Wines: I think the rules of the Catholic Church in this respect need to be modified in this country and under the present conditions of society. I think that the Catholic Church is growing to the conviction that the institution idea has taken too strong a hold in that church, and that there are a great many Catholic children who would be better cared for if they were placed in Catholic homes instead of Catholic institutions. We appeal to our Catholic friends to come and work with us. We will respect your feelings in this matter.

I am very much obliged to you for the opportunity of saying so much. I have taken a great deal of your time. I thank you very much for your attention.

Mr. Alexander Johnson: I want to relate to the audience something that perhaps you do not know with regard to the work of the Board of *Children's Guardians* in Marion County and this religious question. At

the beginning of the work of the Board in 1889 our Catholic friends were very doubtful as to whether they wanted to co-operate with us, but the good Bishop investigated what the work of the Board of Children's Guardians was designed to be and saw that it was a magnificent thing for the dependent and destitute children and then came into this agreement: that every Catholic child placed out shall be placed in a Catholic family. As soon as a Catholic child becomes dependent there is a Catholic priest looking out for a home for that child. The very best help that the Board of Guardians has in the country districts is that given by the priests. As a matter of practical experience in the State of Indiana it is entirely feasible to confine the placing of Catholic children to Catholic homes. As we all know, the priest has an influence in the home which no pastor, except the Lutheran, has. I do not know any better way, any more certain way, of securing the best interests of a placed-out child than to place it under the watchful eye of the priest of that parish with a responsibility attaching to him, because he recommended that home for that child.

Mr. Wines: We have discussed here this morning the Soldiers' and Sailors' Orphans' Home, and we had a reference made in the remarks which followed the reading of the last paper to the Reform Schools for Boys and Girls. I do not see any reason why the same principles which apply to other children do not apply to children of soldiers and do not apply to children in reform schools. If a soldier's child can be taken better care of outside of an institution, he ought to be; if a reform school child can be better cared for outside of an institution, he ought to be. I know about these soldiers' orphans. I was a soldier myself. I appreciate and rejoice in the sentiment which people have for those who were in the war, but we have had a little too much of it to suit my taste. Those of us who have been watching the administration of the pension law know that the pensions are pauperizing a good many soldiers. The people who visit the soldiers' and sailors' orphans' homes are often very much surprised to find babies there. The President of our Board said once that soldiers were the worst people to have children he ever knew. It seems to me that that is a debt that ought some time to be paid. I think these principles ought to apply all around, and that where a child, whether it is a soldier's child or a reform school child, if it can be better cared for outside of an institution, it ought to be.

One thing more, and that is, referring to what our dear friend Mrs. Walker mentioned—the mixture of criminal girls and non-criminal girls in one and the same institution. There is only one word by which that can be characterized, and that is the plain Anglo-Saxon word "wicked." That is a blotch on the escutcheon of Indiana. The people of the whole United States will rejoice when you correct this wrong.

Delegates from New Albany and Lafayette presented invitations for the meeting of the Conference in 1898, after which President Charlton announced the following committees:

Committee on Nomination of Officers for Next Conference—Timothy Nicholson, C. S. Grout, Dr. Isaac L. Rypius, Mrs. A. J. Thomas, Miss Mary T. Wilson, A. H. Graham, Ernest Bicknell.

Committee on Time and Place of Next Conference—Alexander Johnson, Wm. S. French, Miss Sarah Hathaway, Miss Isabelle W. Roache, Lyman P. Alden, John C. Harvey, Charles F. Eddinger.

Committee on Resolutions—Prof. Frank A. Fetter, Judge S. A. Bonner, Mrs. M. F. Peelle.

WEDNESDAY AFTERNOON.

GENERAL SUBJECT—"ASYLUMS FOR THE POOR."

Mr. Alexander Johnson: Before leaving the subject of dependent children I wish to say that the work of the Board of Children's Guardians in Marion County has been distinctly in the direction of prevention. Preventive work begins a little further back and measures directed toward that end are more beneficial. The first year the Board was in existence one of the captains of police said to me that he could count at least eighty families that had cleaned up because they were afraid if they did not the Board would take their children away from them. It had such a wonderful effect on these families that their conditions had greatly improved. If we really believe that the family life is the natural and normal life, I think we shall feel inclined to do all we possibly can to help along that life instead of breaking it up.

We have not needed a statute law for the work of the Board of Children's Guardians. Without waiting for any statute, the court has a right to interfere to protect a child and give it an opportunity for a decent life. That is the fundamental principle which underlies the law of the Board of Children's Guardians. The State had that power. It rested in the Probate Court. The child's rights are superior to those of the parents when the two conflict. It is not a new feature in law. It is not a new discovery for the State of Indiana. It is merely putting into statute law what has been common law for a very long time. I know that in Vigo County that principle has been put into operation. The court has interfered and appointed a guardian for a child, that was being abused, to save it from ruin.

Mr. L. P. Alden, Superintendent Rose Orphan Home: There were a number of points I thought of when the discussion occurred this morning. I would say one thing that we have attempted to settle at the Rose Orphan Home is the separating of the children of worthy parents from their parents. As far as possible we have tried to return these children to their parents after keeping them a reasonable length of time and not break up the families. Of course ours being an endowed institution, there is a little elasticity to our system which could not be found in a State institution. We have to receive our children by surrender. They are fully surrendered to us, with a right to put them out into homes as soon as found. But sometimes we have a case of this kind: A very worthy woman, who was a hard-working woman, had two lovely little girls whom she was not able to support, but hoped to be in a few months. I

told her we would receive them in the regular way. The right could be given to us to put them out into homes, but I would make a record on our books that we would not put them out in three months and if at the end of the three months she could take them I would let her have them again. At the end of three months she came to ask to have the time prolonged. So it went on for some time. She was in the meantime working in a laundry and had accumulated nearly a hundred dollars. She took her pocket-book with her one day to the laundry, and it was stolen. Then she was in the same condition as in the first place. I extended the time, and after keeping them for nearly two years they were both restored to her last spring and she is taking care of them. As far as possible we return children to worthy parents, and have done so from time to time.

HOW ONE POOR ASYLUM WAS IMPROVED.

REV. T. H. BANKS,

Superintendent Grant County Poor Asylum.

I have to thank the Secretary for the text he has furnished me this afternoon. The text embarrasses me because of my native modesty. I will be called upon to say something in regard to myself, and that is not a very pleasant thing for a speaker to have to do.

I succeeded three superintendents who in five years were called upon for their resignation. The last one was a disciple, full fledged, admitted into full membership, of the Bob Ingersoll class, and I, being a Methodist preacher, you will see there was some difference between us. The building was in a generally dilapidated condition, not much more so, however, than the morals. They were about in keeping with the building. There was a lack of everything that goes to make life comfortable. I had to contend with a great deal that other men who enter upon a position of that kind under more favorable circumstances never have to face. There have been two things that have conspired to bring about a better state of affairs. The first Sabbath morning that I was there as superintendent I established public worship with the inmates, and from that time to this I have never missed holding public service for my inmates, sick or well. There is no inmate to whom it has been a greater blessing or more of a benediction than it has to myself, and how in the world an institution of that kind can be conducted without religious service is beyond my comprehension. If there is any class of people that need the blessed influences of religion it is the poor inmate of a county infirmary, whose day of usefulness is past; whose hopes have settled back of a cloud of darkness; whose future prospect is only to be a pauper; to have everything doled out to him that he may eat, drink or wear.

Another beneficial thing, too, that I introduced was work—something to which the inmates seemed quite averse. I suspect it was a constitutional trouble with them. It had grown up with their growth, and strengthened with their strength; but I finally overcame it by keeping the gate open day and night, so that if an able-bodied inmate would not work,

neither could he eat. I found eight or ten able-bodied fellows who could smoke county tobacco, lounge, play cards, sing songs and dance jigs—anything but work. Six or eight or ten of them would line up on the veranda and “guy” the taxpayer as he went back and forth, earning money to pay the expenses of the institution. I changed that thing. In the year and a half that I have been there I have removed about two hundred tons of stone. I am no farmer, but I know that I cannot raise corn, wheat, barley or oats either on stones or under stones. Hence I took them out. I have shot off on that farm 450 pounds of dynamite, so that I have had Fourth of July most of the time. This work has been done by the able-bodied inmates. I also built a cooler that will hold four quarters of beef, all of the milk and butter, and if there is any oat meal or rice or anything of that kind left over in summer time, it is put into the cooler. Last year we put up sixty tons of ice. The inmates live better, are dressed better, and they declare to a man that they work better than ever before. Work is the great panacea for the class of men with which I have been afflicted. I remember that they held a consultation about four weeks after my inauguration there. About eight able-bodied loafers pledged themselves, their honor and everything that was dear to them, that they would never spend another winter under my superintendency, and they have religiously kept their vow. They chose Wells County in preference to Grant County. They said they would rather go to Cass County, and, I guess, some of them would rather have gone to Jericho than come back to me. They are keeping out and doing it bravely, and they are keeping themselves, as far as I know. They are a class of men that all county superintendents have to do with more or less, especially in manufacturing districts. They have two occupations in summer; one is tramping and the other is lying in jail. In the winter they spend most of the time in the poor house, cursing their fate and running the affairs of the government.

I have renovated the buildings. I believe that if you are to change men you must change their environment. I have had used about five barrels of linseed oil, about eight or ten hundred weight of white lead, scores of pounds of ochre, and we have used a lot of brushes. We are making things look sleek and smooth, as my friend Mr. Bicknell can bear evidence, for he was there about two weeks ago, and he said there had been some changes.

My first year I raised three thousand bushels of corn on a two-hundred-acre farm. The work was done by the labor of the inmates principally. I want to tell you, superintendents, if you want to have lots of trouble all the time, see how much work you can do and see how little the other fellows will do. If there is any laziness or anything of that kind I tell them I can occupy the whole time. They used to address my predecessor as Dick. They used to address his wife as Kate. So it was Dick and Kate. You can understand the state of affairs under such conditions. They tried to begin it with me by calling me “Say.” I stopped the first man right there. I asked him if he knew my right name. He said he did. I said: “Just make mention of it, if you please. I would like to hear it.” Every superintendent must be one with his people, but he mustn’t be one of them. I want you to bear that distinction in mind: one with them, but not one of them.

I inaugurated a new ticket of admission, one that has worked marvels, simply marvels. The old ticket used to read something like this: "Admit John Jones to the County Infirmary. Yours respectfully." But the new one reads something like this: "To the Superintendent of the County Infirmary: Please admit ————— to the Grant County Infirmary for twenty days (supposing he is an able-bodied man, or for ten days or five, but never to exceed thirty) on condition that he agrees to perform at least eight hours' honest labor each day, under the direction of the Superintendent, and to comply with any other rules governing that institution. Otherwise this order is null and void, and his re-admission within thirty days is left to the discretion of the Superintendent." I can give him a sort of furlough for thirty days. You would be surprised what a beneficial effect that has had. They are on probation. I take them on thirty days' probation, but if they turn out all right they are allowed to remain.

I had one colored man sent me about nine months ago. Under the influence of whisky he had become a maniac. I had to keep him locked up for two weeks to get him straightened out. When he was once straightened out I found it was not hard to keep him straightened out. After he had his breakfast he would go to bed, get a pipe in his mouth and he was fixed. One of the inmates said to him that he would have to get a move on him or take the gate. "Oh," he said, "I will get another ticket." On the following morning I told him his time was up, and he walked four miles to the township trustee for another ticket. He was so fond of being there. He did not want to miss a good thing so he wanted to come back. The trustee said: "You cannot get back there unless you bring a request from the Superintendent for me to give you an admission ticket." He came back four miles to see me, and in a very humble, penitent mood, too. He said: "Mr. Banks, if you will just give me a note to the trustee I will obey orders." I told him that on that condition I would and I did, and that has been nine months ago. That man is now one of the best and most efficient men I have in the whole institution. He is a drunkard by practice and seemingly by nature, but in there he is sober and willing to work and of cleanly habits and obedient to orders. If I had had him under the old admission ticket he would have had me, and now I have him and that makes all the difference which of us is had. This ought to be done, I think, in all the county infirmaries.

My commissioners expended about \$100 in trees and shrubs to beautify the place. They do not deal with me in a niggardly fashion. I want to tell you that I never did anything in my life with which I was so enamored as I am with the work I am engaged in now. The first requisite of a county superintendent is to be in love with his work, and if he is not in love with his work he will prove to be a signal failure. The mere dollars and cents go for nothing compared with being in love with his work. Another thing I believe is that every superintendent ought to have religious services in the home. If he cannot conduct them himself he should try to the very utmost of his ability to have somebody else do it. Last Friday afternoon a man said to me: "I am sick in my body, but I am sickest in my heart, in my mind; won't you pray for me, Superintendent?" And I said: "Of course I will," and down by the side of his bed the Su-

perintendent and the pauper went, while the Superintendent, as best he could, invoked the blessing of Almighty God upon that poor, penitent wanderer as he knelt there, the tears of penitence running down his cheeks. I want to tell you that the religious influence in a county poor asylum will do more toward conquering vice and improving the inmates than all other influences put together, and if that isn't there the essential to success is wanting. I believe, too, it would be a blessed thing if all of the infirmiry superintendents were all converted and could be made into preachers. I think it would be a good thing for them. I want to tell you that I can say things to my people every Sabbath morning that a preacher would not think of, because I have their everyday life before me.

There is another important thing in connection with being a superintendent. That is, he should be not only a man of good, plain judgment and horse sense, but he should be pure in his life, and if he lacks that essential, he ought to have the gate and he should take it without being told. When you come to think of the poor, unfortunate creatures under his care that are unable to take care of themselves, that know literally nothing of virtue and morality, you will see at once the need there is for a man to have clean hands and a clean life.

It is not an easy job to be superintendent of a county infirmiry. It is most uncomfortable, most disagreeable, most trying. I have one insane man, I have sixteen feeble-minded inmates, I have four blind persons, I have two or three that are quite vicious. I have 320 acres and a \$35,000 house to look after, and between thirty and fifty inmates to oversee. You may depend upon it I do not have time to do nothing. It is not an easy job, but I thank God I have it. It is real home missionary work. I do not believe there is any place for me in India or Egypt. I believe there is a place for me right there in Grant County where I can do real home missionary work among the people in the infirmiry. My commissioners have acted very handsomely by me, and if I have any commissioners before me now, I want to say to you to make it as pleasant for your superintendent as you can, for the more pleasant you make it for him the more pleasant he can make it for the people under his control. Since I have been superintendent the commissioners have thought well to increase my salary \$200 a year, and that made me feel quite good, and I am looking forward to next January when I expect \$200 more. Altogether I think we are having a very good time. I am in love with my work and I want them to be in love with theirs. It is a blessed thing to make people happy who seem to have nothing in the world to live for, and I want you praying people, as you go to your respective places of worship, to remember me at the throne of Christ that God may keep me true to my purpose and true to Him.

The President: The next on the program is an address by Miss Julia C. Lathrop, a member of the Illinois Board of State Charities, on "Can a Poor Asylum Be Made Homelike? If so, How?" Miss Lathrop was unable to be with us, and Mr. Hart, Secretary of the Board of State Charities of Minnesota, has consented to speak to us on this subject.

CAN A POOR ASYLUM BE MADE HOMELIKE? IF SO, HOW?

H. H. HART.

After the inspiring talk to which we have just listened I feel as though there were little for me to say. I have been for the past fourteen years an inspector of public institutions, including what we call the poorhouse, in our State. We haven't got far enough advanced to assume a softer name than poorhouse. I think your name "county asylum" is perhaps preferable, and yet "a rose by any name will smell as sweet." The conditions with us are evidently somewhat different than they are with you. We have only thirty-five poorhouses in our whole State, and we have at the present time only about 500 inmates, so you see that the almshouse question cuts a very small figure with us.

The question as to whether a poor asylum can be made homelike depends somewhat upon your definition of home. Different people have different ideas of home. The people who come into these institutions have different ideas of home. The county jail may be to one person nothing more than a place of easy detention and to another a most bitter punishment. I think the same is true of a county poor asylum. It depends upon the man or woman who goes there. Perhaps the question would arise, first of all, whether the county poor asylum ought to be made homelike. Some people think we ought to make these places such that people can not desire to come there; or, if they get there, that they would be anxious to get out as soon as possible. A county asylum must be kept clean, and the degree of cleanliness necessary in such an institution is exceedingly distasteful to the inmates, especially if they have to do the work. They are not accustomed to it. The same is true with the matter of ventilation. I presume some of you who have visited poor asylums found the ventilators carefully stopped up by a pillow stuffed into them, or something of that sort. They are accustomed to shut themselves in and to avoid any uncomfortable draughts which might give them cold. It is distasteful to them to be required to submit to rules and to discipline. For all these reasons it seems to me impossible to make the poor house a comfortable and congenial place.

Years ago I used to think it was quite unreasonable for an old man, who was unable to provide for himself, to object to being sent to the county poorhouse. He has worked hard all his life, and why should he not accept the provision which the public makes for that class? The truth is that for a person who is self-respecting and who is accustomed to the amenities of civilized life, it cannot be a very pleasant place. When people are so disagreeable and so quarrelsome and so disorderly that they cannot get on comfortably with their relatives, then they have to go to the poorhouse, and the result is that a great many disagreeable people accumulate in these institutions. We have a poor asylum in our State that I suppose is unique. The superintendent of that institution took the poorhouse on contract. He received \$1.95 a week for feeding

and clothing and caring for his inmates, and providing tobacco—everything except medical attendance. The house was an old one and not designed with any special reference to convenience or comfort. At the back door as I came up to the house I saw a row of wooden shoes, and I learned that these shoes were worn by the superintendent and the inmates in going about the place. In the house I found a spinning wheel with which the wife is accustomed to spin the yarn used in making hosiery. These people I found very contented. It was because it was homelike. They lived on an equality with the superintendent, and that was what suited them. Other superintendents can make their asylums homelike in the true sense of the word. If he has a large heart and if his wife is a woman who appreciates human nature and has sympathy for the people and is willing to concede something to the prejudices of old people, there comes to be an entirely different atmosphere in the institution. In every true American home is the atmosphere of industry. I believe the gospel preached to us to-day by Brother Banks is a sound gospel, that every one who is able to do something should be required to do it. If you have any of this able-bodied class they should be required to do what they are able to do as long as they remain in the institution. If there is any place where we have a right to require it, it is in the county asylums. In our State the labor of the inmates counts practically for nothing. Any man or woman who is willing to do anything invariably finds some one who will keep him for what he can do. In our Minnesota poor asylums we have three men to every woman. I ascribe it to the fact that women are in demand for domestic service. In visiting the county insane asylums of the State of Wisconsin recently I was amazed to see the degree to which the people in those institutions are employed and to mark the contrast between them and the inmates of our large State institutions who cannot be so employed. If a lunatic is happy in being employed I think a sane person ought to be.

As to the relation of the general public to the homelike condition of these institutions. In our State these county institutions are lamentably neglected by the public. Sometimes they are situated as far as fifteen miles away from town. The inmates are entirely segregated from the public. I found in some of our asylums such a thing as religious services entirely unknown. Many of the old people feel very keenly their separation from the social life and the religious life of the community. Nothing is done for their pleasure from one year's end to another, except on Christmas when there is some little addition to their diet. There is great neglect of these people on the part of the community. We have made some effort in our State to interest the King's Daughters and similar societies in this matter. I believe there is a field for a great deal of good in this line if we could get the young people interested. If some pictures for the walls could be secured, especially in the wards; or if a number of persons could get together and drive out to the poorhouse and spend an evening and give these poor people some kind of entertainment, it would add very greatly to their comfort. Some effort should be made in the way of a personal recognition of these people. Perhaps what I say in this respect is entirely unnecessary in Indiana. If you do not do better than we, there is a large field for the philanthropic people of the

community to do some good for their unfortunate neighbors, that they shall feel that they are not entirely neglected and forgotten of the world; that there shall be some variety in the lives which in an institution become exceedingly wearisome and monotonous, especially to those who are not able to get the benefit which comes from the exercise of sharing in the daily work.

DISCUSSION.

Dr. F. H. Wines, Springfield, Ill.: I want to say before I go away that I am sorry to leave you and I want to leave behind me a testimony, a tribute to the Secretary of your Board of State Charities. When Mr. Johnson saw fit to leave the secretaryship and go into the School for Feeble-Minded at Ft. Wayne, figuratively speaking it almost broke my heart. I did not know where a man could be found to take his place. When Mr. Bicknell was appointed I was suspicious of him. He was a newspaper man. But I want to say to you that he has grown steadily, grown in his own character, grown in his knowledge of the work, grown in efficiency in dealing with the problems which have been brought before the State Board, and above all he has grown in the confidence of all those who have known him. I have a great regard for his judgment and his sound sense.

I thank you all very kindly for the hospitality I have received. I should be glad to see you in Springfield and to see you at our State Conference. If there is anything that I can do for you in any way do not hesitate to call upon me.

Mr. L. P. Alden: The law that was passed a year ago last winter prohibits children under seventeen years of age being retained in the poor asylums. There are a great many children in this State that are very feeble-minded—not fitted to be in homes. The School for Feeble-Minded is small and Mr. Johnson has 137 applications on file. What, in the meantime, until that institution is enlarged, is to be done with that class of children?

Mr. Bicknell: The law as it stands does not make any provision specifically for that class of children. It is not because that point was not considered, but because it didn't seem to be wise to make any such specific distinction. If a child is slightly feeble-minded, or if it is bright but deformed, why should it be kept in a poor-house? Why not let the county pay twenty-five cents a day for keeping it in an orphan asylum? The thing was canvassed. The first impulse was to make some sort of distinction; the second was not to make any distinction. Let us give the child the best show in life we can. Let us have the counties make the best provision they can.

Mr. J. C. Harvey, Superintendent Wayne County Poor Asylum: I agree thoroughly with everything that Mr. Banks has said. Mr. Hart also gave us a nice talk on the other side of the question. It is a serious thing in this State to make a poor asylum homelike, when we have the class of people coming to us that we do. They are the very lowest class

of people. Mr. Banks knows how hard a fight he has had to make his institution homelike. The rest of us have had the same thing with which to contend. I have been a superintendent for ten years, and I am just beginning to feel as though I were learning something.

Mr. Felts, Superintendent Allen County Poor Asylum: We are getting along very well with our asylum. We are endeavoring to make it homelike and as pleasant as we can for the inmates. There is one question that is causing me some little trouble. That is a class of tramps that are sent to me by the township trustees. I thought the first year or two, the more the merrier, but now I do not feel like taking care of them. I would like to ask Mr. Bicknell what to do with that class?

Mr. Bicknell: I do not know. While I am up here this time, I would like to add to what Mr. Banks has said, one or two things that he did not mention. He told the literal truth about what has been done and about the conditions that prevailed before he went there. I visited his asylum a few days ago, and walked around the place with him. I found that he had put out great quantities of blackberries, raspberries, currants and grapevines, and small fruits of all kinds. I hardly recognized the place. I went into the cold storage room that he has constructed and found there great rolls of golden butter that were the genuine thing, made under the supervision of Mrs. Banks—the kind that would have sold in Indianapolis for thirty cents a pound. I had a notion of going there to stay, but I thought of the contract I would have to sign, and decided not to do so. There was a closet there that was lined with canned fruit—600 quarts. The truth is that he has done a great deal to make that place homelike.

I want to mention a poor asylum in Indiana which I visited recently. It is not represented here. An attempt has been made to make it homelike, and with reasonable success, I think. The place has been beautified, in the grounds and surroundings, by setting out shrubbery and shade trees and flowers—flowers that are showy and attractive and very interesting to the inmates. In the house every sleeping room has been carpeted. That is a thing of questionable value, but it made the inmates feel very much at home. There are different kinds of bed-clothing in the different rooms. The old women have quilted quilts for themselves. Some have feather beds, if they want them. They are allowed to have various trinkets that are liable to accumulate and become a nuisance, but they have them around them there and they value them. The utmost amount of freedom consistent with good discipline is allowed the inmates that can be trusted, and the Superintendent assured me that the permitting of these little liberties seems to awaken in the inmates a feeling of responsibility; that when he lets them understand he is trusting them, they will not take advantage of him. He is a pretty shrew observer and a careful man, and he assured me that very seldom is his trust violated. The raising of chickens with an incubator is in very successful operation. The success of the thing is quite remarkable. Chickens are turned out by the wholesale, and out in the grounds a chicken-house has been built on a scientific plan. They raise ducks and geese, and they have eggs for the inmates. The general impression that the visitor gains is

that it is cozy and homelike and the people there are as contented, as free from that restless dissatisfaction, that you so often observe, as in any institution of the kind that I have seen anywhere. The plans which this Superintendent has adopted to bring about this state of affairs are not all to be approved. He is making some mistakes, possibly, but he has come just about as near solving the problem as any superintendent in Indiana. That asylum is well worth going to visit. The President of the Board of Commissioners, who stands back of the Superintendent and gives him all sorts of suggestions, was urged to be present here and take part in this meeting, but could not possibly come. I think that the first step toward the solution of this problem of making a poor asylum homelike as nearly as possible is for the superintendent to go about trying to do it. Don't be contented with cleanliness and sanitation and a set of hard rules. Allow just as much elasticity as is possible, but shut down hard on the people that require such measures. Let things be just as natural as possible. There are a great many poor asylums in Indiana where that thing has been tried to a greater or less extent, and I believe always with a success proportionate to the effort. The efforts which Mr. Banks and Mr. Harvey and others here and others not here are making are successful enough to show that something can be done in that direction.

Mr. Wines: I think that a pauper, no matter what may have been his previous condition, or whatever may be his present condition of morality, or his future prospects in this life or the life to come, has a right to everything he can do for himself and make for himself, and that there is no reason in the world why a pauper on a poor-farm should not have every comfort that everybody else has, provided he is willing to get it by his own efforts. I once went to an asylum in Illinois where they were canning fruit. It made my mouth water to see the provision made for the table during the winter. I said to the Superintendent, "Isn't this rather luxurious for a pauper establishment?" And he replied, "They make it themselves. They grow it in the garden. Why should they not have it?" He went on to tell me how much they had grown in the way of vegetables and small fruit. Perhaps too many keepers pay too much attention to farming and not enough to gardening. Gardening is more useful on a poor-farm than farming. The energies of the inmates could be turned in that direction with much success. I said to my German friend, "Why don't you sell these supplies and help support the institution?" "Oh, yes," he said, "wouldn't I look nice going down the street in my wagon, with everybody looking at me and saying, 'There goes that miserable Dutchman, making himself rich off the county farm. What they raise they can have.'" I don't know why the inmates should not have carpets, provided you do not buy the carpets. Let them make them out of rags. You are doing something to redeem these people when you let them do it. I believe in that thoroughly, and am very glad that Mr. Bicknell has spoken of it.

I would like to say a word with reference to nonresident paupers and what you are to do with them. That happens to be a very large question. What right has a man to support at the expense of the county, anyhow? Who is a pauper, and what are the rights of a pauper? Has he any rights? Our laws are derived from the English poor law. The right of a

pauper to relief, as I understand it, rests upon the fact that every man has a right to live. That is about all there is of it. My children have a right to live, and I am bound, as their father, to provide for them, and if a man gets into a condition where he cannot work and where he has nothing, he has a claim on somebody, and the law defines on whom he has a claim. If he has no relatives that can take care of him, he has a claim upon the community. Somebody is bound to take care of him. What is called settlement is the acknowledged right of relief of an individual in case of necessity in some particular community of which he is regarded by law as a member. In some communities these settlements are hereditary. When you go to the New England States, which have not departed as far from the original faith of their ancestors as we have here in the west, you will find that they still maintain hereditary settlements. For instance, if I had a settlement under the English pauper law, my wife takes my settlement, and the children take the settlement of their parents, and the settlement goes down from generation to generation. Out here in the west we have a very much broader and easier way of doing things. We have simply a law of residence, and our right to relief is based not upon our being a member of the community, but upon our having lived in that community a certain length of time. We are very liberal, indeed, in the construction of this pauper right. We do not very closely inquire whether a man has resided long enough in the community to entitle him to relief, but we give it to him in a generous sort of way, because we have so much and it is so easy, and it is a good deal easier to give it than to inquire into the conditions. Those who have no residence in a county will sooner or later come to be recognized as State paupers, to be cared for at State expense, by some board that represents the overseers of the poor. Those that have no residence either in the county or State will have to be sent back to where they belong—to the State from which they came or the country from which they came. There is a systematic effort made in some foreign countries to shift their paupers and criminals off upon us.

In the State of New York, where they recognize State paupers, an insane woman was picked up in one of the country towns. Nobody knew who she was. She was evidently insane, and she was humanely sent to the nearest insane hospital. Then inquiry was made as to her right to be there, and who was to pay the charge of her maintenance.

The Secretary of the State Board was requested to look into it, and he found out how she came there. It appeared that she had been shipped from Germany to this country by her relatives and friends, who had heard that this country was very liberal in the matter of taking care of unfortunate people. She had been shipped to a German woman, with instructions to take her to one of these towns and leave her on the streets. The German woman was found, and she said it was all so; that she had done as she had been paid to do. Then arrangements were made to send the insane woman back to Germany. A young medical student agreed to take her. They landed in the town from which she came in the middle of the night. The station was dark. There were no other passengers. He got off with his insane charge, and the only person he saw was a solitary policeman, who immediately arrested him for bring-

ing a pauper into the country. He was thrown into jail, and he had a good deal of trouble getting out. Finally he made it clear, and was released. He hunted up the policeman, and found that he was a brother-in-law of the woman.

What are we going to do with these foreign paupers? We had a case in the State of Illinois the other day. I received word from the Superintendent of one of the insane hospitals that they had an Irishman who had only been in this country three months, and the Superintendent said he thought there was some United States statute which would enable him to get rid of the man. I looked the matter up and found there is a law under which an immigrant to this country who becomes a public charge within twelve months after his landing may be returned to the country from which he came, if he is willing to go. You cannot force him to go. He can be returned to the country at the expense of the steamship company which brought him over. As this man became insane three months after he landed, he must have been in an incipient stage of insanity when he left his former home. Arrangements were being made to send him back, but the first thing I knew he died, and we had no chance to see how the law would operate. There ought to be some board with power to send paupers back to where they belong. There ought to be an appropriation for the payment of the necessary expenses of sending them back, and in many cases, if it could be shown that they had landed within the last twelve months and were dependent from causes operating prior to their leaving their own country, they could be returned to their own country at the expense of the national government, which should undertake to reimburse itself from the steamship company bringing them over.

Mr. Lyman P. Alden: Do you not think there should be some distinction made between the worthy and the unworthy poor?

Mr. Wines: If there is any expression which I hate, it is worthy and unworthy poor. I do not like it because it implies a sort of moral judgment upon them. If I had had their temptations, if I had been placed in the same circumstances, I would have done exactly as they have done, and I do not find it in my heart to exercise upon them a moral condemnation. I do not see how we are going to make any distinction when it comes to relieving a man who has got down, whether by his own fault or not, to the point where he is obliged to claim this right which the law recognizes—his right to relief at the hands of the public.

Mr. H. H. Hart: You may be interested to know what we are doing in Minnesota in regard to this matter. For several years we have been investigating it. We found that some people were being sent to us from foreign countries deliberately, and the matter was becoming somewhat serious. We finally succeeded in getting a law which provides that whenever there shall be found in any of our State or county institutions a person who is a nonresident, it shall be the duty of the Board of State Charities to investigate the matter and ascertain where he belongs, and return him to his place of residence. Our law provides that it shall require twelve months to gain a residence in Minnesota; also, that

any time during which the person has received public relief shall not be counted toward establishing a residence. In two weeks we have had nine cases of nonresident insane persons in the State of Minnesota, eight of whom will be deported. We made an investigation as to what these insane people are costing us. We found that the length of stay in the hospital averaged a little over three years. At a per capita cost of \$170 for current expenses and about \$30 for interest on the plant, a stay of four years would make \$800. In two weeks we have sent out eight persons, who would have cost us \$6,400. I myself took two insane persons to Norway this summer. One was a young man, a son of a well-to-do Norwegian. The father bought him a ticket to Minnesota, and within 30 days he was in our hospital as a permanent charge. We sent him and another man back to Norway, at a cost of \$300 for the two, and then we considered that we saved about \$650 on each of these two persons. The curse of these nonresident paupers is the passing of them from town to town. If you look into the matter, you will find that the paupers travel from one end of the country to the other. We have quit that in Minnesota. We are going to send them back instead of sending them on to their destination. Thus far we have not been able to do very much with the paupers, because our appropriation (\$3,000) is so small. Our next Legislature will unquestionably give us a larger appropriation. We have a woman now in our State whom we are going to send to British Columbia. We have sent, I think, some seven out of the country, and we believe that if we can send these people back to the countries from which they came, after a while they will buy their tickets to Indiana instead of Minnesota. I think the sooner we get to studying this matter and to formulating the necessary legislation, and to co-operating between States, the better it will be.

Dr. Frank A. Fetter: I wish to ask whether any effort is made to distinguish or classify inmates of our county poor asylums. Is it practicable, and if it is practicable, is it desirable, that such a distinction be made?

Mr. Alexander Johnson: I think that is a very germane question—one that we all would have enjoyed discussing instead of thinking about the insane that belong to Germany and Norway. That is a cardinal thing in poor asylum management—to be able to classify. Every Superintendent is doing his best in that direction. It is a most important thing. My advice to County Commissioners building a poor asylum always was to build the central part of the house just as small as they had present need for, and when they needed more room, to erect detached cottages, where the inmates could easily be classified. The State of Wisconsin, which has, I have found, with the exception of Indiana, the most common sense of any State in the Union in their management of the poor, in building their Soldiers' Home, built it on the cottage plan. In Indiana a cottage means a building that will hold fifty people. In Wisconsin each cottage holds two people, and they live with their feet near the ground. They want to get near to nature. We ought to try to get back to the natural condition of things. I believe the Superintendents should try to

classify as carefully as possible, and make the conditions as near real home life as possible. I remember one day going into one of the cottages of the Eastern Hospital for the Insane and seeing an old woman sitting by the stove peeling potatoes. She told me she had never been so happy in her life.

There is a real argument in favor of making a poor asylum as home-like as possible. The great leak in public funds is in the township relief. There is where the most money is wasted. There is more pauperism created by that than by anything else. The first thing to economize is in that direction. One trouble is that when the poor asylum is a miserable place, when it is dirty and uncomfortable, and the trustee is confronted with some poor old person who he knows has to be supported by the county as long as he or she lives, and there is nothing for him to do but give them relief in their own homes or send them to the poorhouse, if they are decent people he says he cannot send them to the poor asylum. As soon as the poor asylum is a decent, clean place, a place where we might go in our old age, then when a worthy old man or a worthy old woman becomes dependent, we can say: "We have a nice home for you." There is where the economy comes in. The moment you apply that rule and say: "It is the poor asylum or nothing," how many cases will take nothing, because they do not need to go, and because they really can get along without the township trustee's relief. There is the great argument in favor of making the poor asylum homelike.

Mr. H. W. Felts, Allen County: At our poor asylum we have all the men march in to the dining room, and all commence eating at one time. I have told our inmates that those who will wash their faces clean and come into the room nicely can sit at the first table. At first I started out with just one table, and now I have three.

Mr. C. E. Eddinger, Jackson County: I promote the inmates of our asylum. I put the dirtier class in an outhouse and tell them that when they are able to keep that clean and nice I will promote them to the other house. In the outhouse I have nothing but straw ticks; in the other rooms I have twenty-five-pound cotton mattresses on top of the straw ticks.

Dr. Fetter: I am very glad that my question has brought out a little information on a point that I think is very interesting and one to which I have given some thought. I have never chanced to see anything like a general application of this principle of the separation of different classes. Sometimes when the question has been asked, "Why do you not fix up certain things? Why not have a few cheap prints at least upon the walls? Why not have some little things that are homelike?" the explanation is that they would not keep them that way. Does it not appear from what has been said that this difficulty arises not from all public inmates but from some of the inmates? Consequently, should not those who cause trouble be kept separate? It seems to me that the problem of making our poor asylums homelike will be solved if we classify the inmates.

Mrs. Annie Palmateer, Terre Haute: For eight years I have been County Superintendent of the Almshouse Department of the W. C. T. U., and frequently visit the poor asylum. As far as practicable there is a distinction made. One of the most beautiful characters that I have ever met is an inmate there. She is not permitted to go to the dining room at all. Her meals are carried to her room. In various ways our society endeavors to brighten the lives of the inmates. About two years ago we pieced over forty beautiful cushions for the old ladies' chairs. One of the poultry houses gave me all the feathers we could use. Nearly all the old ladies there in their younger days have been accustomed to piecing quilts and cushions, and we sent them a great many pieces and furnished them with thread. We also have donations of prints and pictures. There are dozens of ways in which the county and city ladies could help the county superintendent, and it is really no more than our duty. Those people are just like ourselves, only our lives have fallen in pleasant places. I think it is the duty of every mother and every daughter to help these unfortunate ones in the poorhouse, especially those of our own sex.

Mr. C. Heim, Township Trustee, Chandler: I want to ask Mr. Johnson one question. I have a man in my township, a worthy old gentleman who once had plenty and lived well, but he is now a pauper. His daughter came to me and said: "Give me a dollar a week and I will take care of my father during the rest of his days." Did I do wrong in giving her that allowance?

Mr. Johnson: Was the daughter able to keep her father?

Mr. Heim: She was not.

Mr. Johnson: Were there any other relatives?

Mr. Heim: None that I could find.

Mr. Johnson: Then if I had been in your place I should have done the same thing that you did. You know what the law is, however. I have not seen Warrick County's poor asylum for a long time, but I would have given her \$2 a week to keep him out of it, if it is what it used to be.

Miss N. Harper, Terre Haute: I know of an old lady who has been ill and in the hospital for probably six weeks. She has daughters and sons who are well-to-do. One daughter, however, is making but \$3 a week, and on this daughter falls the entire support of that woman. She has asked me for my advice and help. I should like the opinion of the members of the Conference.

Mrs. Palmateer. That daughter came to me the other day and I understand that she is going to make application to the county to have her mother sent to the poorhouse. That woman's family is amply able to keep her. Is it right for the county to have to pay for her support?

Mr. Alexander Johnson: I think I should have Mr. Ball publish that whole story in The Gazette.

Mr. John C. Harvey, Wayne County: When a person who has property is adjudged insane, is it right for him to be kept at the expense of the county?

Mr. T. H. Banks: I think the law is that all he has over \$300 is liable for his support. One of the saddest features in the life of a poor-asylum inmate, to my mind, is this: that as soon as they cross the door sill, nineteen-twentieths of them cross the dead line, so far as their relatives are concerned. I have not five persons out of fifty that have been visited by any one from the outside. Isn't that an awful thing to think of?

A delegate: What arrangements would you suggest to have regular Christian services at the poorhouse?

Mr. Alexander Johnson: The best way is when the Superintendent conducts the services himself. That is the ideal way. But when he cannot do that the next best way is for the Superintendent to go to some ministers' meeting in the nearest town and say to them: "We want you to come out, and we want you to parcel it among yourselves, and because we are four miles out I will drive in for you." If the ministers will not come themselves, just lay it upon their hearts and consciences to find some one who will. The ministers nearly always do it if you put it properly.

Mr. Felts, Allen County: We have services every two weeks. Every institution ought to have services. They are a great help to the management. We really ought to have them every week.

Mrs. Roberts, Greensburg: The members of our society of W. C. T. U. visit the poor asylum and take flowers and fruit to the inmates. We take our ministers along, too, and when possible, we have services out under the trees. I was told that services would not be appreciated by the inmates because so many of them were feeble minded, and that they would not do any good. But I feel encouraged by what I have heard here, and think I will go home and go to our ministers' meetings and put them to work.

WEDNESDAY EVENING.

GENERAL SUBJECT—"ASSOCIATED CHARITIES IN CITIES."

Invocation by Rabbi Rypins.

Timothy Nicholson: A year ago at the Conference in Richmond the subject of indiscriminate visitation of the State institutions was introduced and discussed, especially in connection with the insane hospitals. It is well known to those who have studied the matter that the presence of a number of visitors in the wards of an insane hospital greatly disturbs some of the patients and renders them nervous, and it frequently requires a week for these patients to get back into their normal condi-

tion. It has been felt in the past that as these institutions belong to the State; that as the taxpayers have to furnish the money to conduct them, therefore they should be open to the public. There is something in this, but at the same time everybody who stops to think will realize that he does not want to do anything that can aggravate the condition of these unfortunate people. Since the organization of the Board of State Charities, which is entrusted with the careful inspection of these institutions, to correct abuses, and wherever any difficulty arises to thoroughly investigate it, there is removed one of the reasons why these institutions should be public. After the discussion at the Conference a year ago, Dr. Smith, of the Eastern Hospital, which is situated near Richmond, felt that he would adopt a different plan, and so he announced in the papers that only two afternoons in the week, from two o'clock until four, would the institution be open to visitors, especially the visitors who wanted to go merely for curiosity—as somebody expressed it, “to see the animals.” He has found the plan to work admirably and people have found no fault with him. Of course this does not pertain to the visits of relatives and close friends. They are admitted on any day except the Sabbath.

This afternoon the several members of our State Board felt it their duty to go out to the hospital, and in talking with Dr. Mason about this subject of indiscriminate visiting, we found that he has the very same feeling, that it does disturb the patients very much. Now some people think that by going into what we call the better wards, where the patients are not violent, no harm can come. Now, just let me bring one point to your attention. Suppose we take a woman who is insane. She is taken to the hospital. She may be violent. After a little while she begins to improve; the reason is being restored; she is removed from one of the noisy wards, where she was, into the quieter ward. She realizes that reason is returning and then there is a peculiar sensitiveness that makes the presence of visitors very trying indeed to her. Some persons who have been restored and have left the institution have stated that the most trying thing they had to go through with was when they were pretty nearly well and curiosity seekers came through the wards.

What I want to suggest especially to the citizens of Evansville is that if Dr. Mason shall see fit to limit the days upon which visitors shall be received in the institution, I want the citizens of Evansville to stand by him, because it is for the good of the patients. But do not misunderstand. Relatives and close friends will be admitted at other times. It is what we call the general opening of the institution to the public that we want to stop. Personally the heads of these institutions are very glad to have people come. There is nothing to secrete. They want everything to be open. It isn't that. But they do see the disadvantage which it is to the inmates, and as it is their business to do everything they can to restore to reason those that are entrusted to them, I think the public will stand by them if they see fit to limit the days for visiting.

Mr. Alexander Johnson: I should be very sorry to close our doors on the Sabbath to visitors. I am always glad to get friends of our children on Sunday morning in our Sunday School. Ours is so different from the hospitals for the insane. I quite realize the importance of excluding

the ordinary visitor. I used to visit the hospitals very frequently. I was at the Hospital for Insane at Indianapolis on one occasion. It was about the time of some public meeting, and there had been 1,562 people through the wards that day. The patients were so disturbed that the attendants had a dreadful time. It was a perfectly dreadful time. It is the part of selfishness to insist upon doing something that is going to do some one else harm. I wish the visiting to the prisons could be stopped in the same way. I am sure no young lady would go through the prisons if she could hear the conversation that goes on among the prisoners. Ordinary visitors to the prisons ought to be stopped most emphatically.

President Charlton: The subject for consideration this evening is: "Associated Charities in Cities." Mr. Grout, Secretary of the Charity Organization Society of Indianapolis, will read a paper on "What is Organized Charity?"

WHAT IS ORGANIZED CHARITY?

C. S. GROUT.

Nearly all cities have long had their benevolent associations carried on by voluntary workers and organized to feed the hungry and clothe and warm the poor. The word of the applicant has usually been unquestioned; the history of transactions seldom recorded. Mendicants, tramps and paupers have thrived and multiplied as they always do when a premium is paid for idleness and vice. In the face of this growing evil the idea of organizing charity began to take root. Organizing not only for the exposure and defeat of fraud, but also for greater strength to relieve suffering, to elevate the degraded and encourage the shiftless to self-help.

Organized charity is a business charity. No successful man embarks in a new enterprise without first investigating all the conditions surrounding it. He employs no stranger to fill a responsible position without first making inquiry about him. Teachers of our public schools are subjected to examination before they are granted licenses. Investigation then is a very important factor in our business and educational affairs, and so it is in our organized charity effort; in other words, the acquaintance of the people with whom we are asked to deal is the first necessary step before a preventive or a remedy can be applied to this disease of pauperism. Investigation reveals the cause which has brought a family to want; it may show in one case that the father or mother is a drunkard, or shiftless, and the children are begging to support the family, and in another it may show that an accident has suddenly overtaken a family, and friends and relatives are too poor to assist. To relieve the family made dependent by accident is an easy matter; to improve the drunkard's family is a difficult, discouraging task.

The co-operative agencies included in an organization of charities are societies and individuals which are giving various forms of relief.

Churches, rescue missions, benevolent societies, kindergartens, generous men and women, all are called upon to unite in an effort to extend their strongest influence for the prevention of pauperism, crime and vice. To unify and direct this effort meetings, consisting of representatives from all charitable and religious bodies regardless of creed or mission, should be held at stated intervals. At these meetings the work can be properly apportioned and the best counsel taken in unraveling the difficult snarls in which the submerged tenth so frequently finds itself. With our charities well organized we can lessen indiscriminate and duplicate giving and secure protection from deception.

Business houses keep a careful record of their transactions; so does organized charity. A history of all applicants is carefully written up and filed, and being confidential, is kept for the benefit of all interested in charitable and religious work, but not for the curious.

Investigation, registration and co-operation are three important factors in organized charity. If either is absent the work will be lame and incomplete. There is a little "red tape," just enough to bind the different branches of the work together.

The center to which our efforts gravitate is the home; where the home is *only* that in name we try to make it one in reality. If all efforts fail, the children should be taken from that stopping place, the so-called but misnamed home. At all events, let us save the children. One of the difficult problems of the charity worker is how to deal with the vagabond family. The mother and children must be protected. You know that to permit this family to grow up in idleness would be disastrous. Your sympathies are drawn to the children; they must not be allowed to suffer. Each family becomes a study. There is no single sovereign remedy for this aggravated disease of vagabondage. What cures in one case fails in others. Keely cure, exposure, arrest, employment, kindness, Christian influence, all must be judiciously applied with nothing certain as to the result.

The adult vagabond is usually beyond any hope of reclamation. The hope lies in the children and, if necessary, they should be taken from their parents.

A vital question in organized charity is its maintenance. Will the public support an organization which has for its object the systematic effort to eradicate pauperism, based upon investigation and business principles without losing interest? That depends upon the character of the work, promptness in investigating, energy, ingenuity and enthusiasm of employees, high ideals, genuine sympathy, adequate relief found for those in need. All these things make an atmosphere in and about a society which is felt by an entire community. Courtesy and attention shown people who report cases of need form another very important item in holding the attention and good will of a community. The investigation should be made promptly and the result reported at once with full information to interested persons. If this plan is carefully followed busy people will appreciate you and your work and you are continually making friends. Delays and carelessness in a charitable society will wreck the best of societies in a short time.

A limited experience in charity work reveals the sensitiveness of the average citizen interested in a particular poor family. That poor family is usually the poor family of the city. A sudden revelation to the contrary by the charity agent shocks the sensitive nerve and tends to anger the well-meaning friend who desires to do good. Tact and good judgment are as necessary in dealing with supporters of a charitable society as with the people who apply for relief. It is due a well meaning person that he be given much time and patience. He needs education and care to bring him into sympathy with the work and to make him think as you do. It is not the poor alone who must be dealt with judiciously.

The words charity and charity organization society are greatly misunderstood. Charity, in the common estimation, has come largely to mean that which applies to the material wants of people, the giving of food, clothing, etc. The new charity goes deeper. It holds that a man should be so improved in purpose and will power that he will in time be able to provide for his own material wants. Cities with large relief societies frequently look askance upon the organization of charity. This comes largely from the lack of knowledge of what organized charity implies—it is sometimes viewed as a competitive organization; necessarily this position causes a lack of harmony. Each relief society co-operating should work hand in hand with the charity organization society. It should be prepared to meet calls promptly and adequately, for if there is any one principle of organized charity which is insisted upon it is prompt and unstinted relief where it is necessary. It also believes in withholding where there is a lack of effort on the part of the applicant. Again, organized charity does not content itself with dealing with individual cases; it promotes and agitates the enacting of new and better laws. The Indianapolis organization has been the leader in bringing about some of the best laws of the State, among others, the law creating the Board of State Charities. The compulsory education law passed by the last general assembly was agitated and worked for by the same society for the past three years. The law regulating chattel mortgages was introduced by a committee appointed by the Charity Organization Society.

One frequently hears: "I can turn no one away from my door hungry." A begging child at your door presents two pictures, one real, the other imaginary. The real one represents you in your home in comfort and happiness, your children well clothed, well cared for, your desire to assist others, your wish that all humanity could enjoy comforts equal to yours. In the imaginary picture you see the father of the child out of work, the mother sick, no food in the house, the children poorly clothed, the house with little or no furniture. You give without investigation, but what have you done? You probably have been imposed upon, since stories of beggars at your door are usually false. If the child's story be true the poor family needs friendly sympathy and much more and greater variety of aid than you have given. You have either encouraged lying and pauperism in a child or you have done far less than your duty in the case. A little investigation would have set you right. Let me plead with you to give these children nothing or something better, the best you have yourself. If you have not the time to go with them yourself,

send some one. If not convenient to do either, send them to the Charity Organization Society. You wish your own child to be truthful, you encourage lying in the strange child. You want your child to attend school, you will help your neighbor's child to wander about the streets; you want your child to be neat and warm, you keep your brother's child in dirt and rags. You shudder at the thought of your little girl growing up helpless, weak and immoral. By your thoughtless generosity you are endangering your neighbor's child. If we cared for others as we care for our own, things would be different. The selfishness of humanity lies at the root of many evils. Henry Drummond tells us we purchase relief of our feelings at a toss of a copper. "Too cheap for us, too dear for the beggar." A spirit of helpfulness and an effort to improve conditions, based upon knowledge, are the strong arms of the organized work.

Two practical features which appeal to many sensible people are the friendly visitor and the effort to make people more provident. The friendly visitor is one who is willing to give some of her best time and thought to the unfortunate. She usually takes but one, sometimes two families, with whom she endeavors to establish friendly relations. At first thought this may seem simple and easy, but the person who has tried it and who has really benefited the family can tell you something of the difficulties and disappointments attending the undertaking. It would be a hard thing to give the unfortunate family your purse, your gold watch or diamonds, but it is harder still to give something which is of real permanent good to them; a genuine sympathy, a personal interest, an influence which would lift them up, give them greater strength of character and show them the better, larger life. Giving bread alone will not do it, clothing alone will not do it; love, the real, true, genuine article will come nearest doing what we wish for the poor. It is an easy matter to love that child with sweet face, kind heart, loving disposition, dressed in spotless clothes; it is not so easy to take the dirty, ragged, tricky urchin of the street to your bosom; yet which should have the claim upon you? It is not difficult to find many who wish to benefit the unfortunate, but there are few who last beyond the sentimental stage. "The heart is right but the spirit is weak." We need in every town and city many men and women, sacrificing and true, who will take up the cause of the wretched for its own sake and not for their own; who can do the work in the face of disappointment after disappointment; who will be content to work and wait, willing to let the world go by while they attend to their little mission of mercy. If people are praised, they are more willing to work. "Let not your right hand know what your left hand doeth."

One of the greatest aids of the charity worker, especially to the friendly visitor, is a savings society. A society which has for its object the collecting and saving of small amounts for the improvident, from those who otherwise would not save, and who always live from hand to mouth. Many people cannot, or think they cannot, save money at home. Is it not possible that some present, from their own experience, could testify as to the difficulty of saving the pennies? People as a rule follow along the line of least resistance and advice will persuade many to lay aside a small amount each week for some special object or for a "rainy

day." In this as in many organized plans for the elevation of mankind people do not flock to a scheme which is calculated to do them good. People will take kindly to designs which humbug them and destroy their character. Free eating houses have no lack of patronage. Start a soup house, people will scramble for a place in line. Organize a scheme for doubling money in six months and you will soon find the foolish are not all dead. But organize your home libraries, your young people's societies, there is no jostling and crowding. Our churches can accommodate all who come. The charity organization society visitor is usually employed to do the house to house collecting for the savings society. One might suggest that the people would call at an office at stated times to make their payments if they appreciate the advantage the society is to them. Most of the depositors are very poor and very busy. Many are washerwomen, who perhaps cannot save more than ten cents per week. These women could not take a half day and pay street car fare, which at least would be valued at 50 cents, in order to carry their small savings to the place of deposit. It is encouraging to note how dear the savings society and especially the visitor becomes to the people. Their joys and sorrows and family affairs are confided to the visitor when she calls week after week in this good work for humanity.

We are told that "If a man will not work neither shall he eat." If you offer a man work he will accept it or reject it; if he accepts it, even if it be only a test, you can have some hope of him. If he rejects it, he tells you that there is no charity in a society which asks a man to work for what he receives—"a fine charity."

When men or women ask for help, if you say to them, "You help yourself and us," you gain their friendship; but if you say directly, "Yes, we will help you," or "No, we will not help you," you do them no good. Some kind of payment can be required for nearly every item of aid. By thus requiring payment, usually service of some character, impostors may be guarded against. All the ingenuity and common sense and devotion and patience which human nature can supply are needed in this great battle against want and pauperism. We seek the active support of every humane and Christian influence in the land and can only succeed in proportion as we receive that help.

In his "Practical Christian Sociology" Craft says:

"In some way the churches of each locality should become more directly and actively associated with the new science of charity. The churches should officially unite to establish one or more humane and charitable organizations, or should officially join such organizations if already established."

The church by putting undue emphasis upon alms-giving in former ages, has had a large part in the creation of pauperism and should feel a large responsibility for its cure. The church of the Middle Ages made promiscuous alms-giving a virtue only second to beggary, which last it canonized. The churches of to-day have not wholly freed themselves from the inheritance of the age-long error that promiscuous alms-giving is a virtue in itself, apart from the merit of the receiver, apart, also, from the question whether such alms may not bribe the receivers into pauperism. To this prolonged error of the church the saying is appro-

priate: "In this world a large part of the business of the 'wise' is to counteract the efforts of the good." The "wise" who are doing the counteracting in this case are the leaders of the Charity Organization movement, which, of all reforms, ought not to have been left to outside societies, composed chiefly of Christians indeed, but acting individually, the church getting no credit for their work, feeling no responsibility to support it, and having, therefore, no power to guide it. We should feel less sensitive to the charge that the church has not fulfilled its social and public functions if in each city we could point to a united charities building which the united churches as such had erected for humane ministries, and in which deacons and other charity dispensers of the churches met regularly to study the very difficult art of poor relief and related reforms.

"Silver and gold have I none, such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." That first charity of the Christian Church is a perfect type of the scientific charity of our day, that lends a hand, that gives not silver but a new spirit, humanely if not divinely imparted; that gives strength not to the ankles but to the spine to rise out of pauperism into self-support and self-respect.

DISCUSSION.

Mr. Alexander Johnson: The aim of modern charity is not simply to relieve this person and that person and the other person. The old charity asked two questions when any applicant came for relief. The first was: "Are they poor?" If that was answered in the affirmative the next one was: "How much shall we give them?" And when these two questions were asked and answered, that was the beginning and end of the old method of giving and they thought they were doing wonderful charity. But the present organized charity means a great deal more than that. It means several more questions. It means of course that first question: "Are these people poor?" But then it asks: "How did they become poor?" "What is the cause of this distress?" "How shall we remove the cause of this distress?" If the first step toward removing the cause of a disease is to give a dose of medicine, the physician will give a dose of medicine; but if the disease is one that cannot be cured by medicine, the physician will not give medicine. The new charity says that the giving of material alms, the giving of a meal's victuals, the giving of an old suit of clothes to help people out of their distress bears exactly the same relation to the business the society is doing as the dose of medicine bears to the business that the physician has in hand when you go to him as a sick man. His business is to get you well. It may be necessary to give you a dose of medicine, or it may be necessary to tell you to quit taking some quack medicine with which you have been killing yourself. The hardest lesson that we have to learn is that the giving of material relief is not the end, but is a means to some other end. That is the great idea of modern charity. The end for which we are working is to place these poor people, now on the verge of pauperism, firmly upon their feet as self-respecting members of so-

ciety. Isn't it a fact that there are some people who have to have relief and you cannot do anything else for them? There are a great many people who are socially dead. The social grave of the State is the county poor asylum, and the person who is socially dead has to go there or to some other place from which he comes out no more. It is also true that there are some people who need help for a considerable length of time right straight along. I believe there are more people who go too little than there are people who go too much. I believe that the total amount of money we are spending, even when we are rather extravagant, might be wisely doubled or trebled and might do an immense amount of good. What is the use of giving a man a dollar a week, when \$100 would put him right on his feet and out of need of help now and forever? The Charity Organization says: "We will find use for your wealth." It is not a society for the suppression of benevolence. It is a society for the cultivation of benevolence. It is a society to make benevolence flow in the wisest channels.

The Charity Organization Society sees every case of distress as a problem which has to be thought out; which has to be studied. It has to be done quietly and wisely. You have to take time to it. You cannot do it in a few weeks, nor a few months. Do you think you are going to redeem a family that is in degradation and poverty,—do you think you are going to make it a first-class family in two or three weeks? Why, you ought to be happy if you do it in forty years. You see it is a business that requires a great deal of thought. You have to be as wise as serpents and harmless as doves before you go into charity organization work. But it is well worth doing, dear friends. It is one of the great works of the world. It means to get near to Him. It means getting rid of the feeling of the rich people that the poor are all worthless and the poor people thinking that the rich people are robbing them. It means establishing human brotherhood. The rich shall love the poor and the poor shall love the rich. We shall respect each other.

Now you have to bring everybody into it. You cannot do it alone. It is no use starting a society and calling it an Associated Charities when it is only one charity by itself. It is all the societies joining together and working together without jealousy and without strife. I believe your city is ready for this kind of union work.

When I was Secretary of the Charity Organization in Chicago, I established night hours in the central office. Either myself or one of my assistants was in the office until ten o'clock every night. The president of one of the aid societies, who did not believe in organized charity, was a very benevolent man and a very wealthy man. He called the office up by telephone at about half past nine one Saturday night. It was bitterly cold weather. He said: "I have a case that our society cannot undertake. The woman is at my house asking for help. She says her family is starving. Can you undertake it?" I found that I was two miles nearer that woman's residence than he was, and I said: "Send that woman home, and half an hour before she gets there one of our agents will be there." I sent an agent instantly. Mr. H. sent the woman away, but I do not know whether he gave her any money or not. In about three quarters of an hour the agent returned and told me that he had thor-

oughly explored that block and there was no such family in the block. I told him to examine the next block and all along the street. He went again and made a thorough canvass for three squares and there was no such family to be found. I called up Mr. H. and informed him of the situation. The next morning he hunted for the family himself, but he did not find it because it was not there. On Monday morning he sent us a check for \$50. That illustrates the value of a society being ready to do prompt work in these emergency cases.

I had a case in Cincinnati. I was called up and told of a wretched case of distress. I went myself and found a young man with his leg broken, lying on a bed in fever, a woman lying sick and three or four little children. There was no fire and nothing to eat in the house. There was a grocery store opposite, and it wasn't half an hour until that miserable family had a fire, something to eat and a neighboring woman hired as a nurse to take care of them until the next day. The family was watched over carefully, and three months later they were as happy a little family as you could find in the city. That is the one great emergency case that I had in nine or ten. I am not prepared to say that there are not such cases, only you do not want to believe in every case that comes to you. Most of these harrowing stories are not true.

I do not want to be harping on this question of the impostors, because most of the pauper people are not frauds. The reason why most of the people that come to you turn out to be frauds is that the impostor makes a hundred applications where the worthy one makes one. If it is right to say that if a man will not work neither shall he eat, I believe the time is coming very rapidly when we will say: "If a man *will* work, he *shall* eat."

Mr. W. C. Ball: I sincerely trust that the papers of Evansville will print in full the very admirable paper of Mr. Grout, and that the people of Evansville will read it very carefully. I hope that about Friday morning forty or fifty of the citizens will get together and form an organized charity society. It will pay as an investment, for it will actually save you money. The formation of such a society is a very simple thing. All you have to do is to get together, rent a room in the central part of the city and engage the services, and the entire services, of the smartest young man or young woman you have in this town. You want a person who is thoroughly wide awake; not only a good person, but a live person; a person that can detect fraud and is willing to help those that are deserving. Then when a man comes in and asks for aid you are ready for him. He probably begins by trying to exhibit a sore arm or a sore hand and the common way is to pay anywhere from ten cents to a quarter to get that fellow out. The chances are that he has made a quarter or ten cents or whatever the amount is in about nine-tenths of the time that an honest man at work could have earned the same amount of money. The worse the sore the quicker you get him out. But when this society is started and a man comes in with the sore arm and begins to tell his story, say: "That is all right; I haven't time to listen to you. I want to help you if your story is true. If you are not genuine I do not want to help you. A number of us have clubbed together and employed a man

to hear these stories. Here is a card to him, and if you come back to this office with his name endorsed I will give you assistance." You would be astonished at the result. I will give you a chapter of my own personal experience. For three years I have deposited with our society in Terre Haute \$5 with the understanding that it was to be there just as a bank account. When any one came into the office I would fill out one of the little slips used by the society and give it to him and say: "If the Secretary examines your case and finds that it is correct, this will entitle you to fifty cents." I afterward raised it to \$1. How much do you suppose I paid out in the course of three years? During the three years there never was a single cent of that \$5 taken. The frauds now have me spotted. Where I used to have a perfect procession of them, now I seldom have any one come in and ask me for aid in that way. Therefore I say that you business men of Evansville can make no better investment than by getting together about Friday morning and organizing an associated charities. I can advise you to be generous. Make it \$5. You won't be caught once a year.

President Charlton: We will now have a paper by Mr. R. S. Hornbrook on "The Potato Patch Experience in Evansville."

THE POTATO PATCH EXPERIENCE IN EVANSVILLE.

R. S. HORNBOOK.

While the work of the Industrial Aid Association of our city and the work of the organized charity lies in different lines they tend to the same end—the helping of the poor. We are working to do away with the need of charity. Our aim is solely to help those who are willing and able to work, but do not have the opportunities of producing for their own support from our common store house—the land.

I have been asked to answer briefly the question, "How did the Pingree plan come to be adopted here?" Some citizens of our town came to the conclusion that if the land could be secured for the purpose and persons having teams and machinery could be found to prepare the ground, some way would be found to raise money enough to buy the required seed and tools to start just one little patch as an experiment. It was planned to start a mixed garden for spring work, then to follow in June with potatoes, and in August with turnips for winter use; but the continued drought cut out this part of our plan, so you will understand that we labored under great disadvantages. Upon inquiring of our citizens who own open lots, it was found that more land could be had than was needed, but some of it was not situated so as to be near the homes of those whom we expected to use it. Upon asking our liverymen and teamsters we were met with a most gratifying answer, as we had offers of teams and drivers enough to have done much more work than

was required. Machinery for breaking and preparing the ground was offered by our dealers, as well as our manufacturers. Next in order was money for seeds, tools, wire and help. Arrangements were made with dealers in such things as were needed by the managers of the stations to honor all of their orders.

All was now ready but the men who desired to work the land. A list of persons whom the Ladies' Relief Association had helped during the winter of 1896-7 was given us by Mrs. Wilson, its Secretary. It seemed that we were now ready for active work, but we found that some plan had to be devised to place our workers to the best advantage according to the distance from their respective abodes. To do this Mr. J. A. McCoy and I divided the city into four districts, making a working station in each, to be known as Nos. 1, 2, 3 and 4.

Station No. 1 was divided into eight lots to be known as "A," "B," "C," "D," "E," "F," "G," and "H." Each of these lots had a frontage of forty-three feet by a length of 280 feet. The land was not well adapted for gardening, but for all that it was entered upon with zeal by the eight men and their families that we located there. The ground was generally well worked from the beginning to the end of the season, although the start was late and the season quite unfavorable on account of heavy rains, followed by a great drought. A report of the starting of the station was made to the Industrial Aid Association by its manager, which so enthused Mr. C. J. Murphy that he at once volunteered to take charge of No. 2. The following statistics give in detail the operations of No. 1: This little piece of ground produced 230 dozen ears of corn, 24 bushels of potatoes, 32 gallons of peas, 68 gallons string beans, 56 gallons of tomatoes, 196 bunches of radishes, 64 bunches of onions, 21 bunches of beets, three dozen cucumbers, one bushel of lettuce and twenty shocks of fodder.

Lot.	Cash Expended.	Value.
A.....	\$1 56	\$11 55
B.....	1 56	11 25
C.....	1 47	11 60
D.....	1 47	13 00
E.....	1 47	15 65
F.....	1 47	10 65
G.....	1 33	11 00
H.....	1 02	9 20
	<hr/>	<hr/>
	\$11 35	\$93 90

Mr. Fitzwilliams took charge of No. 3. By the time that No. 3 was under way, it was too late to open up No. 4, so that district had to go unworked, although we had calls for ground from people whom we had assigned for that station. It would have been utilized for late crops of turnips, but the dry weather prevented.

I give a few statistics from which we may judge something of the worth of this movement. Station No. 1 had eight families, numbering 30 persons; No. 2, fifteen families, numbering 75 persons; No. 3, five fam-

ilies, numbering 22 persons; a total of twenty-eight families, of 127 men, women and children, who were put upon their own exertions in a healthy occupation, with the prospect of gaining something by their own work, free from the constant hunt for a job. The gross value of the work of these people amounted to:

Station No. 1.....	\$93 90	
Station No. 2.....	470 10	
Station No. 3.....	55 00	
	<hr/>	\$619 00
The expenses in money for seeds, tools and wire	\$57 17	
Cost of preparing ground (estimated).....	24 00	
Due and unpaid	*19 28	
	<hr/>	100 45
The net results being.....		\$518 55

The prices of the produce were based on the market value at the time of gathering.

Here we have a most striking lesson of what needy people can and are willing to do for themselves when they have direct access to the land. Many of these persons found employment elsewhere for a part of the time. In these cases, sometimes friends cared for their patch, and oftentimes, after a hard day's work, the owner of the crop could be found at night tending his little patch of ground. One of the questions asked me was: "What means did you have to use to awaken an interest in this work?" On the part of those who were asked to furnish teams, implements, etc., the answer came: "I will help any one in need that desires to work for himself." To the workers it was said: "The land is here for you to use as your own; here are the tools and seeds; all that you can make the land produce is yours to use, sell, or give to some one who needs it. All we ask of you is to do the work as well as you can, take care of the tools, and keep an account of what you get from the crops." This they did, but not always in a methodical way.

Another question given me referred to "the result morally." I do not know what effect this work had upon their morals, but I do know from observation of the workers of No. 1 that they improved in health and general appearance, which I attributed to the fact that they were having a bountiful supply of seasonable food, and that they were happy in their new prospects. A kindly feeling towards one another was shown very generally. One morning I visited the station and found a busy crowd, consisting of eight men, one woman and a girl. Among them all they had two mules, a wagon and a small plow. One man was laying off the ground of all for potatoes and corn; another was hauling fertilizer; one man, who was not able to handle the tools or do heavy work, was cutting seed potatoes for the others; the girl was carrying water. 1

*NOTE.—At a subsequent session of the Conference, Mr. Hornbrook stated that a gentleman of the city had given the treasurer of the association a check which covered this unpaid amount, and gave them seventy-two cents to start with next year.

found that the man, who could not do the heavy work, had been selected to take charge of the seeds and some of the tools, as his home was near the land. These men were co-operating in every possible way, to gain by their division of labor. These arrangements were made without any suggestions from the manager.

In conclusion I will say that this is only a beginning of the work. These people are anxious to have the same privileges in the coming year, and there are other applicants. Now the question comes: "Is it worth while?" If so, this work, to realize the best that can be made of it, must begin this fall in order to prepare the ground for the work of 1898.

DISCUSSION.

Capt. C. J. Murphy, Evansville: In order that there may be no misapprehension in regard to the status of our Charity Organization in Evansville, it will be well probably to state in the beginning that we have no regular organized association of charities, but that our Pingree system came around accidentally, as it were. We had come together on several occasions and had discussed the necessity for such an organization, and had written to several cities, asking how the work was conducted in those places. As I say, we drifted into this Pingree system by accident. After Mr. Hornbrook, who had No. 1, reported such progress in his patch, it induced others to agree to do as he had done. We can say in a general way that land that has been idle for years has been brought into use, and persons were benefited by working it. As the footings of that report show, \$600 were made from an investment of \$100. It is not, however, the profit in dollars and cents, but the good that was done to the people who received employment. That is the principal thing. The people were advised that the land that was given them was to be theirs until their crops were raised. They were made to understand that they were not paupers. They were given to understand that their names would not be given to the public, and that everything that could be done to help them would be done by those having charge of the patches. Looking after these patches required the individual efforts of the members who had them in charge. We had to give the time necessary to go to persons and ask them for the use of the land, to get the supplies, to give instructions and to get uniformity of work as nearly as possible. As the paper stated, it was late when we started. It was in the middle of May when we began to break ground for No. 2. Then after that the dry season set in. Yet in spite of the many disadvantages with which we had to contend, we are able to show in the footings that from the \$100 invested, we have had returns of more than \$600. When a person is down in the world, it is a hard matter to rise without assistance. He needs encouragement. Many of these people become entirely irresponsible just for the want of human aid and sympathy. Their environments have a great deal to do with placing them in that condition. If you can say to them, "Now we are going to try to put you on your feet; we are going to help you in every way we can," you are giving them that kind of assistance that will lead them on to something better. It is sufficient to say that every one of the

persons whom we have helped by this potato patch system is full of gratitude. They all give us the assurance that it has been a great benefit to them. This it seems to me should be encouragement enough for us to go on with this good work. It is, I think, the most practical form of charity that we have ever had in our city. We are satisfied that it has been a material aid to us, not only in the dollars and cents we gained from the \$100 invested, but because we have helped these people to help themselves.

Mr. H. H. Hart: The account of this experiment in Evansville has interested me very greatly. The magnitude of the experiment in a city of this size is interesting; the very satisfactory results obtained are interesting; but still more, it is interesting to me to see the indication of the existence right here of the spirit and material which are necessary to carry out the suggestions of the paper read by Mr. Grout. Before you know it, you will have a fullfledged Charity Organization Society. There are two ways of establishing a Charity Organization Society. One is to organize a society which shall be intended to be a Charity Organization Society, regardless of what exists in the city. The other is to endeavor to enlist the co-operation of all the charity organizations that exist in your city. My own impression is that the latter plan is the better. When you call that meeting on Friday, I would suggest that you ask the different benevolent societies and the different churches of the city to send representatives, and get all these people united with you from the start, and that will simplify the work in the future. This is based upon observation in other cities. If all of these societies work together, your work will be much more effective. I am delighted with the start which you have made in this direction. There is another thing which you need to do if you wish to organize the charities of this city. That is, study the subject. Your work can not be efficient unless it is intelligent. In our city we hold a monthly conference for about seven or eight months in a year. We meet from house to house, and discuss some phase of this subject of how to help the poor to help themselves, the work test, medical charities, and all that sort of thing. If you adopt the suggestion of calling the different societies, do not by any means fail to call your township trustee.

Mr. Ernest Bicknell: I do not want to discuss Mr. Hornbrook's very excellent paper, because it speaks for itself so plainly, but I want to say that Evansville is ahead of Indianapolis in this work. They have been watching this experiment in Evansville with a great deal of interest, and have been waiting for this report. In that report will be found the position which the Indianapolis people take on the potato patch plan. They hope to have as much success as you have had with it down here. It seems to be a very practicable plan wherever it is tried, and seems to have the indorsement of all who give it thought.

Mr. Timothy Nicholson: I want to say that we have tried this plan in Richmond with very great success. There are a great many vacant lots in Evansville, I apprehend, which may be used to the advantage of the person that owns the ground, as well as those who cultivate it.

THURSDAY MORNING.

GENERAL SUBJECT—"TOWNSHIP POOR RELIEF."

The Committee on Time and Place of the next Conference reported in favor of holding the Seventh Conference in the city of Indianapolis, not earlier than October 1, 1898, and not later than December 1, 1898, the precise time to be designated by the Executive Committee in consultation with the local Committee. The report was unanimously adopted.

The report of the Committee on Organization was read by the Chairman, Timothy Nicholson, as follows:

President—Miss Mary T. Wilson, Evansville.

Vice-Presidents—William S. French, Evansville; H. M. Griswold, Terre Haute; Mrs. Julia S. Conklin, Westfield; Miss Isabelle W. Roache, Indianapolis.

Secretary—C. S. Grout, Indianapolis.

Executive Committee—Miss Mary T. Wilson, Evansville; C. S. Grout, Indianapolis; John H. Holliday, Indianapolis; Alexander Johnson, Fort Wayne; Wm. C. Ball, Terre Haute; William H. Whittaker, Michigan City; Ernest Bicknell, Indianapolis, Secretary.

It was recommended that the other Committees be appointed by the Executive Committee after that Committee shall have decided what subjects shall claim the attention of the next Conference.

The report was adopted.

The President: The first thing on the program this morning is the report of the Committee on Public Relief of the Poor, Prof. Frank A. Fetter, Chairman.

THE IMPROVEMENT OF OUR SYSTEM OF TOWNSHIP POOR RELIEF.

REPORT OF THE COMMITTEE ON PUBLIC RELIEF OF THE POOR IN INDIANA; BY
FRANK A. FETTER, CHAIRMAN.

That in the State of Indiana a million dollars a year is spent for the relief of the poor by the county governments alone is a startling fact. But there are other facts that strengthen this statement. It does not include the large amount collected and expended by the State government to maintain its institutions for the insane, soldiers' orphans, and for the feeble minded, a good portion of which, though not all, would in other States be considered as poor relief. This costs the State three-quarters of a million dollars. Consider further the sum, not less than some hundreds of thousands of dollars yearly expended for charity by private

agencies, either societies or individuals, for the relief of the weak, the needy, or the importunate. It is probable that much over two million dollars is annually transferred from the active producing classes to those who are in a greater or less degree dependent. This is a great load for even this rich commonwealth to carry. A considerable part of it, indeed, will always be necessary. Misfortune is ever present; the ranks of the helpless are ever recruited anew, and the noble impulse to relieve the sufferer and succor the perishing is ever with our people. Through public and private agencies the rich will continue to share with the poor, the strong to help in the support of the weak, wherever and whenever the results are good for the one relieved and for society itself. But there are many generous hearted people who fear that much of this great fortune annually given away brings good neither to the one receiving aid, nor to the community that gives it.

Again, consider the proportion of the population in receipt of relief. The year ending August 31, 1896, there were 71,414 persons aided by township trustees alone. The reports show that fully thirty per cent. of all the moneys expended by the counties for poor relief were expended by the commissioners without the agency of the trustees. If this represents an equal proportion of people aided, it adds thirty thousand to the number of publicly aided paupers. Three thousand more were present on a single day in summer, in the county asylums of the State, when the number of poor is at its lowest point. We can not and need not attempt to estimate the number of those relieved by private charity. But we are led to the astonishing conclusion that about one person in twenty of the whole population is, in this State, in part supported by public alms. By far the greatest portion of this great army consists of those aided through the township trustees. They are receiving what is called outdoor relief, that is, relief given outside a public institution. It is this portion of our system of poor relief which is most in need of improvement. The taxpayer is dissatisfied and calls for a change; many trustees, weary of this, the most disagreeable feature of their office, feel that the whole system of public giving should be reformed; and the thoughtful and benevolent private citizen, viewing with regret the evils connected with the present methods, asks why some improvement may not be devised.

A study of the experience of other communities and of the discussions that have taken place on this subject over a wide extent of time and space, is instructive in more than one respect. But chiefly it shows that this is a field where dogmatism is easy and wisdom is difficult to attain. It is a field where the danger is great of presenting explanations with a too slight knowledge of the facts, and of suggesting remedies and reforms which have not a chance of success in the face of the practical difficulties. I shall endeavor, therefore, to keep closely in touch with realities, and shall confine myself mainly to the presentation of the results of an inquiry I have made among over one hundred township trustees of longest service in this State. The average time in office of those who answered is about seven years. The answers represent fifty-two counties, of which seventeen are in the northern, nineteen in the middle, and eighteen in the southern third of the State.

The first subject on which light was sought was the effect of the present method of giving relief; first, on those receiving aid, and secondly, on others in the neighborhood.

The first question is: Did you find that the giving of help to people in their homes made them lazy and made them feel that the public owed them a living?

69 answers.

59 affirmative (in some form or other)..... 85 per cent.

10 negative 15 per cent.

The affirmative answers differed in emphasis. They comment as follows: 1 said, "invariably;" 2, "a great many cases;" 16, "some cases;" 1, "in two cases;" 1, "in only one case." Other comments were: "Not to a very great extent;" "yes, but not as a rule;" and another wrote, "one healthy man told me he would get it if he had to steal it."

Ten answered no, and these appear to be mainly in rural townships, where the relief was closely restricted. One explains: "These people were old and were very reluctant about asking for help;" another says, "I did not give to that extent."

The next question is: Did you find that the giving of help to one family was likely to make other families ask for help also?

71 answers.

61 affirmative 86 per cent.

10 negative 14 per cent.

Some of the comments of those answering in the affirmative are: "Surely;" "with colored people;" "yes, indeed, that was the most exasperating thing I had to contend with;" "that is invariably the case where there is connection or where there are other poor families close to the ones you aid;" "many of the neighbors would soon ask for help, claiming they were entitled to help."

The conclusion seems to be justified from this inquiry that out-door relief, under the present system in Indiana, has very frequently the result of making the recipients lazy and making them feel that the public owes them a living; it also, in a large number of cases, infects with the pauper spirit other families previously self-supporting, thus increasing by its own action the number of those it is compelled to care for, and enhancing the very evils it is attempting to remove. These results are more pronounced in the cities and where relief is most freely given, and are not found at all in a certain percentage of townships, chiefly rural, or where the relief is strictly limited, both as to the kind of relief and the number of cases.

The next group of questions applies to the methods employed by the relieving officers. The first of these was: Did you make it a practice to personally investigate the needs of people who asked you for poor relief?

72 answers.

All affirmative, but with different degrees of emphasis.

One says: "Only occasionally;" five say, "in most cases." It is evident, too, from some of the answers that by "personal investigation"

some understand going to see the person in his home; many others understand by it merely making some inquiry of the neighbors as to whether the applicants need help. Some say that the latter method is the best way to find out about the case.

The next question was: Did you help a majority of those who applied?

71 answers.

43 in the affirmative.....	61 per cent.
10 non-committal	14 per cent.
18 in the negative	25 per cent.

The most emphatic affirmative reply was: "I have helped every one who has applied for nine and a half years." Other answers are: "Yes, except tramps;" "probably;" "two-thirds;" "as far as practicable;" "residents, yes; transients no." Of the non-committal, four say: "Helped one-half;" others say, "not all;" "those sick and needy;" "those in actual need;" "the worthy;" "those needing temporary relief."

The next question was: Did you give to children that were sent to you by their parents for help?

71 answers.

3 reply none sent	4 per cent.
31 negative	44 per cent.
37 affirmative (different degrees)	52 per cent.

Some of the comments of those answering in the affirmative are: "If personally acquainted;" "after investigating;" "when I knew it was necessary;" "after once granted;" "those I could trust;" "if I knew the children." These do not show any particular opinion as to the effects on the child, but the following do: "Yes, but a bad practice;" "yes, but tried to discourage it;" "only if parents could not come." The following from those who do not give to children show more strongly the belief that it is a bad thing for the child to take early lessons in the art of being a public pauper. One says: "I went myself;" others say, "always required parents to come;" "not to children under sixteen years of age;" "I never let children know what a poor order is if I can help it;" "I made the parents come, I have seen the evil effects of giving to children."

Question: Did you ever try any plan of requiring people who ask for help to work for it, either by sawing wood, breaking stone, or in any other way?

70 answers.

45 no	64 per cent.
25 yes	36 per cent.

Some who had not tried it explain as follows: "They were generally old folks;" "I have no person on my list except idiots and aged;" others say, "there is no way provided by law;" "they were a class I did not want about." The kinds of work where the test was applied are indicated by some as follows: "I bought timber and had wood cut for schools and others, also did some ditching for the farmers and paid for it in food;" "I required every able-bodied man to work for his relief at sawing

wood or some other employment;" "I had them saw wood in exchange for wood;" "tried it once to have work on the streets; it worked well, and I have nearly always had wood sawed for sick women without its costing the county a cent."

Question: Do you think it would be practicable for a trustee to adopt a system of requiring work in payment for help, whenever there is any person in the family who is able to work?

71 answers.

56 yes 80 per cent.

2 have doubts 3 per cent.

13 no 17 per cent.

A large majority both of those who had and those who had not tried it, think it practicable. Of the 25 who had tried it, 19 think it practicable, five do not, and one is doubtful. Some of the first say: "I did, and it worked remarkably well;" "tried it with a few cases, am satisfied it would be a good plan;" "found it a great saving, as the majority of the applicants would not make the second application;" "my experience in this direction was entirely satisfactory; if you require them to work for orders they will hunt work elsewhere;" "the commissioners should establish a stone-yard here, or in other localities have some other kinds of work; I think it is the real plan." Some who had not tried it say: "Believe it a good suggestion;" "good system, if the work could be procured;" "the commissioners ought to make those arrangements;" "yes, but had no right to employ them;" "it might be a good system, provided the trustee is an honorable man." Turning next to the objections to it, the remarks of two who had tried it are: "it will prove a failure in almost every instance;" "it is too cold to work and they can not work then." Some who have not tried it make the following objections: "It would cost more than you could get out of it;" "I never did it, there was no opportunity;" "it would be hard to get them to do it, I give only temporary relief;" "I never give aid to any who are able to work;" "no, I do not, if the trustee investigates and finds they need help they should not be required to earn it."

Question: Has the plan been tried in your neighborhood of getting intelligent and benevolent citizens to aid the trustee in investigating applications, and to assist and advise him? If so, with what results?

59 answers.

39 no 66 per cent.

20 yes 34 per cent.

This question is best discussed in connection with the next one: Would it be of advantage to get such citizens to aid the trustee?

70 answers.

15 no 21 per cent.

6 not sure 9 per cent.

49 yes 70 per cent.

Noting how far these opinions are based on experience, we find that of the twenty who have tried the plan, seventeen think it advisable, one adding, "if the right sort of people be gotten." One thinks it necessary

in cities, but not in his township, a rural one, where the results were without exception bad; and two oppose it, saying the trustee would get more advice than help. This, I take it, is a stronger endorsement of the plan than one would have expected to find. The comments, however, in a number of cases make this stronger: "I did this while in office, it was a great help;" "I make it a rule so to do, good results;" "I required the endorsement of not fewer than three tax-payers to any application sent me, filing application and endorsement slip for reference, and it worked like a charm, reducing the number of unworthy and really helping the worthy ones;" "I am a strong advocate of organized charity, believing much aid can be given township trustees by well organized charities." Others, however, both those who had and those who had not tried it, point out a real difficulty which must not be overlooked. They say: "Most certainly, if their services could be obtained, this is doubtful in my case;" "it would if you had the benevolent citizens;" "yes, if the right kind of persons were appointed on such a committee, but as a general thing those aid societies will want to help more persons than the trustee would help."

The following conclusions seem to be justified from this inquiry as to methods employed:

1. Trustees rarely give aid without informing themselves more or less of the merits of the case. The extent to which this is done doubtless differs widely. It probably falls short in a great many cases of what would be done by a well conducted association of organized charities, while on the other hand in many small townships there is a very thorough knowledge on the part of the trustee of all the inhabitants.

2. Probably a majority of those applying for help are now aided.

3. It is a very common practice for trustees to allow children to be sent by their parents for relief, though this is recognized by very many to have a bad influence on the child, and to increase the number of paupers.

4. A large proportion of the officers (nearly two-thirds) who give relief to the able-bodied do so without any work test, though a greater percentage of them (80 per cent. of all) think it practicable to do so, and 76 per cent. of those who have tried it report beneficial results.

5. A large proportion of the trustees (two-thirds) have not tried to enlist the aid of benevolent citizens; 70 per cent. of those reporting think, however, that it would be of advantage to do so, and 85 per cent. of those who have tried it report good results.

A final pair of questions calls for opinions on the probable effect of the entire abolition of out-door relief.

Question: Do you think that much real suffering would exist if trustees were prohibited by law from giving any help except sending people to the county asylum?

68 answers.

30 yes	44 per cent.
3 some cases	4 per cent.
33 no	49 per cent.
2 doubtful	3 per cent.

Question: With such a law would many of those now aided not ask for aid at all?

63 answers.

41 yes, many	65 per cent.
13 some (or, not many)	21 per cent.
8 no (little change, if any)	13 per cent.
1 can't say	1 per cent.

Those who think much suffering would exist comment as follows: "Pride would suffer;" "a good many would starve before they would go to the poorhouse;" "mothers and children would be greatest sufferers;" "there are widows and orphans and cases of sickness where it would not be humane to send applicants to the poorhouse;" "very worthy people would starve;" "they would become a burden to their neighbors;"—and many other similar expressions.

There are not wanting those, however, who would favor the entire abolition of the out-door relief by trustees. For example: "If I had the making of the poor laws I would compel our county commissioners to send all that have to be helped to the poor farm. Our township help has a tendency to increase our paupers, at least it is doing that here." "For adults there should be no relief but the poorhouse;" "I would be in favor of a law of that kind." "My opinion is that it would be cheaper and far better to put them all in the poorhouse." "I wish just such a law was in force now." "I do not think much suffering would result, and think the plan would be beneficial to the dependent classes as well as to others." "Take the care of the poor out of the trustees' hands and let them go to the county farm for their supplies."

A less radical opinion is represented in the following: "There are many cases where the poorhouse would not be practicable, and if this were the only resource there would be suffering in many instances, while others would be driven to questionable methods of obtaining relief;" "I think there is a worthy class that can be kept cheaper at home than at the poorhouse, but I think there is too much help given by trustees;" "temporary relief is a good thing in case of sickness or accident to the poor." A number of other similar statements were made, but this sufficiently represents the variety of opinion.

When we come finally to tell what is to be done about it we must feel very much as the trustee who wrote to me: "I had seven years' trial caring for the poor, and the result was not satisfactory. It is a hard nut to crack." Or another who wrote: "Mr. Chairman, the subject you have asked me to assist you in has been and is still a stumper to me." Nevertheless, I will present the following opinions and recommendations for the consideration of the Conference:

1. If it is not practicable at present to entirely abolish out-door relief it should be greatly restricted. Many now aided outside should be offered the alternative of the county asylum. Indoor relief is not nearly as open to abuse as is relief given to people in their homes.

2. Greater strictness should be used in giving relief to those continued on the list. The cases should be carefully investigated. In the main only temporary relief should be given, as is the intention of the law. No pensions should be granted by the trustees or the county. If aid is given to the able-bodied it should be under a strict work test. Children should never be permitted to have anything to do with poor relief orders.

3. There is a very hopeful field in the enlisting of the aid of good citizens. Their part should be not so much to decide whether relief should be given, as to supply what is more important, good counsel to the poor, help in their homes, and a kindly guidance much needed. Their effort should be to reduce, not to swell the amount of relief granted.

4. It might be desirable to prepare and publish a statement of the laws, experiences, and methods of dealing with the poor in different localities, to be used as a handbook by those acting as overseers of the poor.

All the foregoing suggestions could be carried out without any change in the existing law. The two following could not be realized without the action of the Legislature:

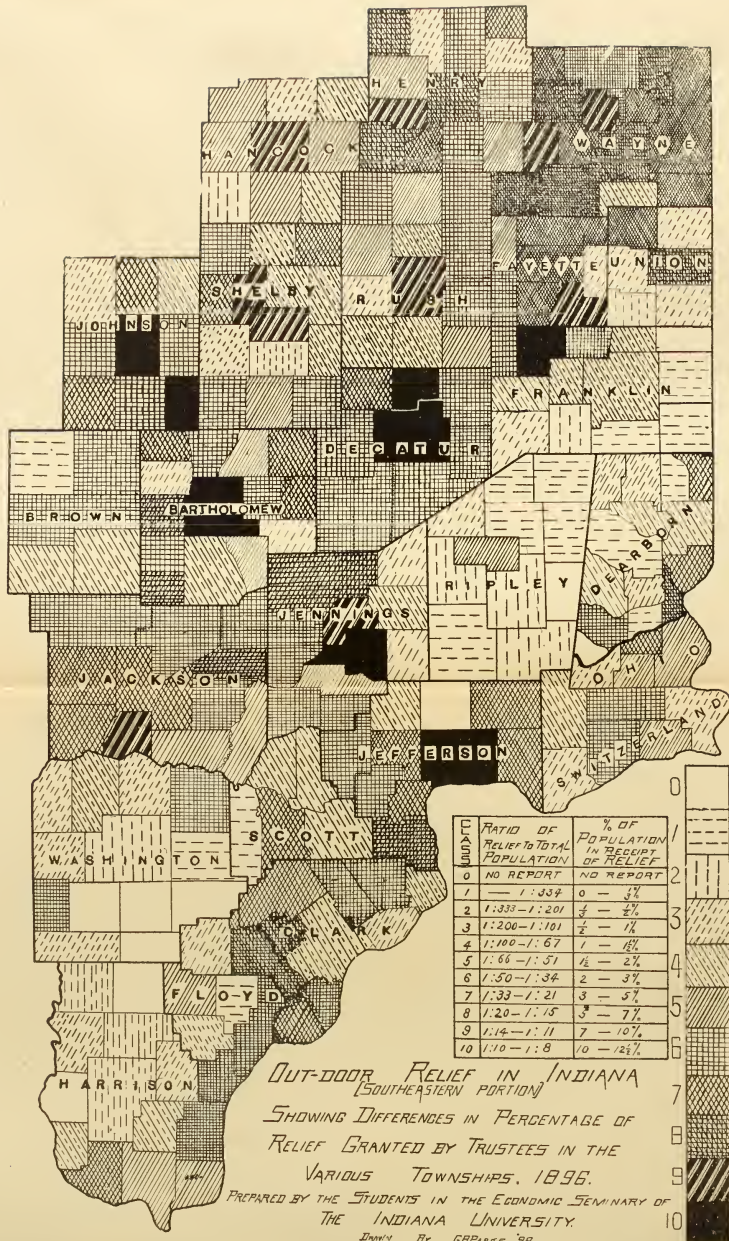
5. One or more State agents should be appointed whose duty it should be to visit as frequently as possible every township in the State, examine the local conditions, and suggest and advise the local authorities. He should be subject to the control and direction of the Board of State Charities, and should be paid by the State. The task of reducing sufficiently the burden of pauperism will hardly succeed with merely local action. No decentralized system of poor relief, administered by local officers without some central control, has ever been efficiently administered.

6. No person should, within a year of receiving any form of public poor relief, be permitted to vote at any election in this State. There would thus be removed at once a source of considerable difficulty in the administration of relief, and a disgraceful cause of corruption in the politics of our commonwealth.

NOTE ON THE MAP OF OUTDOOR RELIEF.

The district here represented embraces twenty-four counties, containing in all 243 townships, and a population of 465,000. Its area is about one-fourth that of the State. It is well suited to illustrate the variations in the degree of pauperism in different neighborhoods. It is the largest continuous area in the State where the changes in population have not been great in recent years, a point of importance, as the number of people assisted in 1896 had to be compared with the census figures for the population in 1890. As any considerable changes in population would give a distorted picture, it would not be of much advantage to complete the map for the other portions of the State, for in many of them the changes have been great.





*OUT-DOOR RELIEF IN INDIANA
[SOUTHERN PORTION]
SHOWING DIFFERENCES IN PERCENTAGE OF
RELIEF GRANTED BY TRUSTEES IN THE
VARIOUS TOWNSHIPS, 1896.*

*PREPARED BY THE STUDENTS IN THE ECONOMIC SEMINARY OF
THE INDIANA UNIVERSITY.*

Drawn By G. PARKS '96.

The President: Our next paper is entitled: "Public Relief for the Poor from the Standpoint of a Trustee," by Mr. H. M. Griswold, of Terre Haute.

PUBLIC RELIEF FOR THE POOR FROM THE STANDPOINT OF A TRUSTEE.

H. M. GRISWOLD.

In my opinion the township trustee holds one of the most important offices in the county. I wish to speak of a few of his duties. We have to look after the schools, roads, bridges and ditches, and last, but not least, to oversee the dependent people of the State. By an act of the Legislature, it is decreed that the township trustee is, by virtue of his office, the overseer of the poor. I, therefore, do not hesitate to say that the trustee has more duties to perform, which demand his personal attention, than any other officer. He stands between the taxpayers, who pay the bills, and the poor, who need relief, and his judgment and discretion must determine the measure of the charity which is given. This is especially true in all townships which have within their limits the larger cities and towns.

In bestowing charity, I am careful to give only to those who are needy and worthy. Those applying for aid should be treated with all due respect, ever remembering that misfortunes may overtake any of us. We should use our best endeavor to find work for those asking for aid, should they be able to work. To that I attribute a large part of my success in saving money to the township and county I represent. I do not think it is charity well bestowed to give to those who are not worthy and who are not willing to work to sustain themselves. Every city and town has such people, both men and women.

I work in harmony with other charity organizations of our city, although I was told, when I entered upon my duties as trustee, that I had better let the other organizations alone. This I found to be a mistake. I found that the Board of Children's Guardians, the Rose Ladies' Aid Society and the Society for Organizing Charity were willing to assist me in the discharge of my duties as overseer of the poor. I have telephone connection with the office of the Secretary of the Society for Organizing Charity. When there is a call for aid in my office, I notify the Secretary, and very often receive valuable assistance in investigating cases. I am sure that the people of our township, as well as myself, are under many obligations to that Society for the assistance it has rendered us.

I do not allow children to come to my office asking aid. In connection with this I will state that when I took charge of the office, two-thirds of the calls I had were made by children, ranging in age from five to fifteen years. I soon saw that would not do. After asking them their errand, they would say that their parents had sent them for their order. I told them that it was no place for them, and for them to go home and tell their parents if they had any business with me, they must come themselves. I am pleased to say that it had a good effect, as I am not now bothered with calls from children.

I do not give aid until a thorough investigation is made of the case. What I mean by this is that the merits of the case are well and fully considered, so that we may not refuse those that are needy and worthy, and at the same time we protect ourselves from a class of people who are too shiftless and lazy to work for a livelihood.

In connection with this I wish to make a statement of a few cases that have come under my observation. The first that comes to my mind is the first customer I had. He came in in the morning, soon after I had opened my office. I saw he was somewhat embarrassed, and after waiting a few minutes, I finally asked him if I could do anything for him. He said, "I have come after my order. I have been getting orders here every two weeks." I asked him how long he had been getting orders, and he said for five or six years. "Why do you ask for assistance? Are you sick?" "No." "Are you crippled in any way?" "No." "Family sick?" "No." "What is your business?" "I am a bricklayer by trade." "Well, you are aware that this office has changed hands. I am a new man, and cases must be investigated before relief is given. I shall therefore take your address and you may come to-morrow afternoon, when I will have determined whether or not to help you." I had a man in the office, doing some repair work, and he said: "Is that man asking for assistance? I live on the same street and the second door from him. There is not a day passes but that I see him go from his house to the saloon and return with a bucket of beer." On my way to dinner that day I had occasion to pass a saloon, and as I got opposite the door, my morning customer came out. I was told that if I would go to a certain building I would find this man at work, and that he was getting \$3.00 a day. I made it a point to go. In some way I attracted his attention and he looked up and saw me. Nothing was said, but he never came back to my office.

The second case was one in which I think charity was well bestowed. It was a woman whom I had known from childhood. She was of a respectable family, but, unfortunately, had married a man that drank. He was down about as low as he could get. I was greatly surprised to see her. She told me they had nothing to eat. Her husband had secured a situation and had gone to work that morning after a very scanty breakfast; he was not coming home to dinner and there was nothing in the house for his supper. "I think he is going to reform," she said, "and if I could only have something for him when he comes home to his supper, I know it would be a good thing. I am afraid unless there is something done to help him, he will turn again and go to the bad." I said: "I will go to the grocery with you and order a bill of groceries for you and promise to pay it, if you do not. If you will promise on your part that you will do this, I will go with you." I went with her to the store and explained matters to the proprietor, and he said he would be only too glad to accommodate her. The Monday following he received his pay. The woman's husband paid his bill. I have seen the grocer since, and he says that man is his best customer. The man reformed, and is now one of the most respected citizens of Terre Haute.

Last winter I thought it would be a good idea for the citizens to come to our relief, by giving this class of people little odd jobs. I had a notice put in the paper, and the next morning I received a telephone call from a

man who said he had some work to be done. In one hour I had a man at work. Another man came in and said he had some coal he wanted put in his cellar. Soon a big stout fellow came into the office, who said he wanted some help. "What is the matter with you?" I asked. "Nothing, only I can't get work." I said, "You are the very man we are looking for. Here is a chance for you to go to work." "Where is the work?" "In the north part of town." "I live in the south part." "That does not make any difference," I said. "Well," he said, "there are people up there in the north part of town who need that work as bad as I do. It would not be right for me to come from the south part of town and take that work away from the people of the north part." I told him there was no north or south in this matter. He finally said he had not come there looking for work, and went out, and I have not been bothered with him since.

I have been asked to make a short statistical report of my office, since I became trustee. At first I thought I would not do that, as I have no desire to gain notoriety in this matter and I do not consider that I have done any more than it was my duty as a public official. But if it is the desire of those present I will make a short report. In making this, I have no desire to cast any reflections on my predecessor, as I presume he did his duty as he saw it. There were issued from this office for two years previous to August 5, 1895, 7,979 orders, amounting to \$16,096.10. For the following two years there were issued 4,594 orders, amounting to \$8,184.21, showing a saving of \$7,911.89.

I require applicants for assistance to fill out an application card, of which the following is a copy:

APPLICATION FOR TOWNSHIP AID.

Index.....	Relief Ordered.....
Man's Name	
Woman's Name	
Do you draw a pension?.....	
Woman's former Name	
Man's Age	
Woman's Age	
Residence	
Occupation of Man.....	Woman.....
Came from	
Lived in the County	
Has .....Sons, aged	
Has .....Daughters, aged	
Number attending	School
Rent of	at.....per Month
Worked last for	
At \$..... per.....	
Had no work for	
Health	
Habits	
General appearance	
Was helped by Co.....	

Where
 His relatives live

 Her relatives live

 Applied for
 Recommended by

 Terre Haute, Ind.189...

When I took charge of the office I thought it would be a good idea to send these out with the applicants, to have some citizen sign them. I tried it for a short time, but found that nine-tenths of them were signed by two business men in our city. They went to a business man, and he did not like to refuse them, and signed his name. It is the duty of every citizen to assist the Trustee in the discharge of his duty. No one, unless he has had some experience in this line, knows with what he has to contend. Yesterday afternoon I visited the Trustee in this city. While I was there, by actual count, there were twenty-five personal applications and six recommendations by telephone. I am pleased to say to the citizens of Evansville that they have a good Trustee, one who is working for the interest of the citizens.

The President: The next on the program is a subject I am sure we are all very much interested in—"Catholic Charities in Indiana," by Rev. Francis H. Gavisk, of Indianapolis.

"CATHOLIC CHARITIES IN INDIANA."

REV. FRANCIS H. GAVISK.

According to the reports of the Catholic Directory for the current year, the Catholic population in Indiana is estimated at nearly 200,000—about one-tenth of the population of the State. Ecclesiastically, Indiana is divided into two dioceses—the Northern, called the Diocese of Ft. Wayne, the Southern, called the Diocese of Vincennes. Each diocese is governed by a Bishop, who takes the title by which he is known from the cathedral city of his diocese, namely, the Bishop of Ft. Wayne, the Bishop of Vincennes. Organically, each diocese is independent of the other.

Although in every county of the State, Indiana has amply provided for the dependent classes and maintains public institutions for the poor, the aged and the helpless, supported by public funds, yet there seems to be always an open field for private benevolence, and side by side with public institutions are similar benefactions under the auspices of religion. It is to those under the auspices of the Catholic Church in Indiana that I propose to call your attention. In all of the large cities of Indiana there are Catholic Institutions for the care of the dependent classes—in

some, orphan asylums; in others, hospitals for the sick; in others, homes for the aged, industrial schools and refuges for women and girls. With the exception of the orphan asylums and the industrial schools, these varied works of charity are not maintained by the diocese in which they are located. They are the private enterprise of the religious communities of women, the various sisterhoods, which have them in charge. However, no eleemosynary institution under religious auspices may be founded without the permission of the ecclesiastical authorities, and as religious houses, approved by the church, are under the supervision of the Bishop. In this sense they may be called charities of the Catholic Church—not as undertaken and maintained by the church as an organization, but as fostered and encouraged by the church.

The work of these institutions is not brought to notice unless in some exceptional way, as the present; annual reports are not issued, and statistics, though kept in the institution and furnished to the ecclesiastical authorities, are given to the public only when asked for.

The work of the Catholic Benevolent Institute is done quietly. Those engaged in it are actuated by no motive of gain, either for themselves or the corporate community of which they are members. Their services are gratuitous. As religious, they are seeking their own sanctification and that of their neighbor. Exterior works of benevolence afford a field for both.

The province of the Catholic Church is to teach and to regenerate mankind. Works of charity in which she is active—more so, perhaps, than any other denomination of Christians—are mere helps to the primary aim. The church's commission is: "Go ye forth, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." In fulfillment of this commission it tries to save men's souls by preaching the gospel and dispensing the sacraments instituted by Christ. Works of benevolence are therefore a secondary mission, and are undertaken by the church because they logically follow the spirit of charity, which is the essence of Christ's teaching; they are a means of reaching men's souls and a method of fulfilling the obligation, resting upon all, of helping to bear the burden of the weaker brother. It is for this reason that the church is forward in the work of benevolence. Not mere humanitarianism; that can best be served by the State. Not to duplicate almshouse by almshouse, but to reach the soul while ministering to the body.

The motive of the care of the dependent and the personal sacrifice needed in providing for his wants and serving him, is the love of neighbor for God's sake. In the case of the religious women of the Catholic Church—for the most part this work is done by women—this personal sacrifice is complete; they consecrate by vows their lives to the service of God and of their neighbor. This motive imparts, as it were, a new vision to the one who undertakes the work. She sees in every one of the dependent classes the child of God; under every type of human misery there rises the image of the Savior; what she does is done unto Christ in the person of "the least of His brethren."

I think I see in all this the reason why the poor prefer the house of charity under religious auspices to the better appointed public institution, however humanely conducted. Give the aged poor his choice—the county

poorhouse or the Home of the Little Sisters of the Poor—and he will take the latter, for there, whatever is done is done with the sweetness of Christian charity.

“How beautiful is charity when combined
With holiness; oh, how divinely sweet
The tones of earthly harp, whose chords are touched
By the soft hand of piety, and hung
Upon religion’s shrine.”

The first care of the Catholic Church is to save the child, and usually the first institution of charity is the orphan asylum. Of these the church in Indiana has four—Asylum for Girls at Ft. Wayne, with 140 girls; St. Joseph Orphan Asylum for Boys near Lafayette, with 130 boys; St. Ann’s Asylum at Terre Haute, with 115 girls; St. Vincent’s Asylum near Vincennes, with 120 boys. Each of the boys’ asylums has a farm attached to it. Vincennes, or “Highland,” as it is called, has about 250 acres; Lafayette, a farm of 700 acres, both farms cultivated by hired hands. In these asylums children between three and ten years of age, of Catholic parentage, are received on the recommendation of the priest of the parish. It is not deemed advisable to receive them before three nor after ten years. The children remain in the institution until they are twelve or thirteen years of age. If there be no worthy relatives to claim them, they are placed in homes, usually in the country. The home selected is one recommended by the priest of the locality, who also exercises a supervision over the orphan in its new home. Not every Catholic orphan child is sent to the asylum. The latter is a home for children who cannot be otherwise placed. If a suitable home can be found a dependent child, there is no resort to the asylum. At St. Joseph’s Asylum, in Lafayette, some of the larger boys are kept and taught trades and work upon the farm. The larger girls of St. Ann’s Asylum, Terre Haute, who have no relatives to care for them, are not sent to homes, but are transferred to St. Joseph’s Industrial School and Home at Indianapolis, where they are taught dressmaking, millinery and domestic work, so as to enable them to earn their own living. At this home are about twenty young girls between fourteen and eighteen years of age, delightful little ladies.

The orphanages are supported primarily by the collection taken up in all the churches on Christmas day. This season of good cheer usually brings forth generous offerings. The product of the farms attached to the orphanages for boys, and private donations, also help in the support. As the services of the sisters in charge are gratuitous, the cost is reduced to a minimum. The annual cost per capita, I have learned, is as follows: At Ft. Wayne, \$54; at Lafayette, \$20; at Terre Haute, \$34.30; at Vincennes, \$23.30; at St. Joseph’s Industrial School, \$54.

The difference in cost between the boys’ and girls’ asylums is due to the farms attached to the boys’ asylums. I may add that at Notre Dame University there is an orphan asylum and industrial school—not named as such, but the university maintains free from fifty to sixty orphan boys of all ages, giving them the advantages of the university.

Second childhood is almost as dependent as infancy. For the aged poor there are three homes in Indiana under Catholic auspices—one at

Indianapolis, with 130 old men and women; one at Evansville, with 100 inmates; one at Avilla, with 20 members. The two former are conducted by the women called "Little Sisters of the Poor." This religious community, established in France a little over fifty years ago, realizes its vocation in caring for the aged poor, and there is scarcely a large city in the world in which they have not an establishment. This work of caring for the aged poor is, of all the works of charity, the most ungracious, and requires the sublimest devotion. Their charges are usually querulous, fault-finding and ungrateful. They come to the home often confirmed in repulsive personal habits—many thrust out of sight by relatives who had not the patience to bear with the contrariness and petulancy incident to old age. There is no human satisfaction in caring for an aged person, especially one not bound by the ties of kindred. Aside from the sweet consciousness of well-doing in charity there is a human pleasure, nearly its own reward, in witnessing the building of the orphan into a useful man or woman, in the development of the mind of a youth, in the convalescence of one whose flickering hold upon life we have nursed back, in the change of the wayward and the outcast from the road of vice to the path of virtue. Here is a life and resurrection—but with the aged it is degeneracy and decay, a second childhood without the innocent hopefulness that is the charm of childhood. The sisters care for their charges like little mothers. They provide for them in every material necessity, humor their childish fancies, comfort their declining days with cheerful attention, and close their aged eyelids in death amid the accents of prayer. I know of no more beautiful picture of religious simplicity and unconscious charity than that to be seen in one of these homes for the aged—the "good mother," as the superior is called, surrounded by her charges, in every stage of decrepitude, listening with cheerful patience to their petty grievances or rejoicing with them in some pleasure, trivial though it be, puts a ray of sunshine into the evening of their lives. The home at Indianapolis cost about \$100,000; the one at Evansville, about \$60,000; that at Avilla, about \$25,000. Their rule does not permit them to accept endowments or to make investments; they must maintain their institute by the alms daily begged by the sisters from door to door. They are bound to see that their charges are fed, even if they themselves should go hungry—a simple trust in Providence, a contingency which rarely happens, owing to the generosity of all classes of people. Any aged man or woman, Catholic or Protestant, Jew or agnostic, over sixty years of age, who is homeless, can there find a home for life, if he comply with their rules. Those who can do light work are so employed, if they will; if not, they may sit and read and smoke, grow garrulous over past prosperity, or visit the ever-open chapel for prayer. Once in two weeks, if able to go out, they may spend the day with their friends in the city. Discipline is maintained by gentle kindness. An inflexible rule is that one who leaves the home may never again return. In addition to the regular homes for the aged, each of the Catholic hospitals maintains from ten to twenty aged persons.

With hospitals for the sick the Catholic Church in Indiana is well supplied. The principal institutions of this kind are St. Vincent's, at Indianapolis; St. Mary's, at Evansville; St. Anthony's, at Terre Haute, and

St. Elizabeth's, at Lafayette. The former two, under the charge of the Sisters of Charity, are models of their kind in surgical appointment and everything else pertaining to the care of the sick and the wounded. The private rooms are homelike and the hospitals are entirely free from the antiseptic odor, which for want of a better word, I call the "institution smell." There are also Catholic hospitals at Ft. Wayne, South Bend, Logansport, Elkhart, Peru and Anderson—not so extensive, however, as those specially mentioned. From these hospitals the sisters also go out to nurse the sick in their own homes. How are these institutions erected and maintained? The first cost is advanced by the religious community in charge, and they are maintained partly by donations and alms and partly by the fees received from patients in private rooms. From what I can learn, more than half the patients are treated free. As in the other institutions under the church, the sisters receive no compensation.

The Order of the Sister of the Good Shepherd has for its life work the reclaiming of the fallen women. It is hardly necessary for me to state that the sisters themselves are women of the highest integrity and virtue, and many of them are ladies of the utmost refinement. They are noble souls who heroically stifle the natural repugnance of a virtuous woman for those who have dishonored their sex. The sisters have an institution at Indianapolis representing an expenditure of \$100,000. They have the care of about 173 women and girls. These are divided into three classes:

The first, called the Penitents, are those who have been reclaimed from wayward or sinful lives and are reforming. Many of these have entered voluntarily; others are placed there by parents or guardians. There are about 100 Penitents.

A second class, called "Magdalens," are women who, having reformed, choose to remain in the institution as a safe refuge against temptation and sin. Of this class I recently heard of an act of sisterly affection that to me seems heroic. A young woman had entered into a bad life, to the great sorrow of her virtuous sister. The latter did not desert the fallen one, but after awhile prevailed upon her to enter the House of the Good Shepherd. To keep her erring sister company, she herself also became an inmate. The once erring sister passed from the Penitent class into the ranks of the Magdalens. Lest her sister should miss her companionship and perhaps relapse, this virtuous girl, against whom no breath of suspicion even had ever fallen, followed her into the class of the Magdalens, thus sacrificing her life to uphold and save her weaker sister.

The third class, called the Preservation Class, consists of little girls "snatched from danger before sin had touched them." Each of these classes is kept separate and distinct, in connected buildings, and are always removed from each other's sight. The House of the Good Shepherd maintains itself by a steam laundry, by sewing and private donations. The institution is open to all. I have never known the sisters to refuse any case.

The outdoor charity in the Catholic Church is usually done by the St. Vincent de Paul Society, a conference of which is attached to almost every parish. This society seeks to aid the poor by befriending him, not

alone with alms, but with the kindly word and look and advice. Of these charities of the Catholic Church in Indiana, we must not make estimate by their external acts. Charity is love—love for God and love of neighbor for God's sake. Charity is a spark of that fire divine. It may be extinguished amidst the greatest largess; it burns with all its ardor in the smallest alms.

But, dropping rhetorical generalities, let me add the statistics of the Catholic charities in Indiana:

Care for orphans: Asylums, four; number of orphans, 487; number of sisters engaged in work, 54; estimated value of buildings, \$1,000,000; industrial school for girls, 1; number of children in the school, 20; number of sisters, 7; estimated value of property, \$25,000.

Care for the sick: Number of hospitals, 9; number of sisters engaged in work, 97; total daily average of patients, 314; estimated value of buildings, \$425,000.

Care for aged poor; Homes for aged, 3; number of sisters engaged, 31; number of old people, 235; estimated value of buildings, \$140,000.

Care for delinquents: House of Good Shepherd, 1; number of sisters engaged, 18; number of women and girls, 165; value of property, \$90,000.

Grand total: Number of institutions, 18; number of dependents, 1,221; number of sisters engaged, 200; value of buildings (exclusive of grounds), \$780,000.

None of these institutions are supported by the State or county.

Mr. Alexander Johnson: It is a very remarkable thing that when we want to know anything about electricity, we insist upon going to an expert—a man who has studied the matter very carefully. When we want first-class information on any topic, but one, we insist upon going to experts for it. On one range of topics we dislike and disapprove of experts. On every question concerning charities and correction, every question concerning government and politics, the average voter has no use for the college professor. It is a most remarkable thing that it is so, but you cannot deny it. Our practical men should consider that point a little. Is it not worth our while to go to these college professors who are willing to do this kind of work for us? When they come and say: "We have been studying for seventy-five or one hundred years upon certain questions," is it not worth our while to think they are as likely to be right as the doctors about medical questions, or the electrical expert about electrical questions? I believe they are.

The President: I think the remarks of Mr. Johnson very apropos. We are fortunate in having Prof. Moran, of Purdue University, with us, as well as Prof. Fetter. I am very much obliged to Father Gavisk for his presentation of the Catholic charities.

A Delegate: It seems to me one of the most practical charities that I have ever heard of. It is a work that has made the Catholic Church very dear to every one who is interested in humanity. One peculiarity is that they have no administration expenses at all. Everything goes out in the interest of charity.

Capt. C. J. Murphy: As a Catholic, I feel some hesitancy in saying anything of the merits of that paper. I have spent fifty-three years in that church, right under its care. I was one of its orphans. I know its beauties, its magnificence. To take a beautiful little child to the bosom is a natural feeling—something that any of us would feel impelled to do; but it is a supernatural power that takes up the dirty, ragged child, even if it is afflicted with leprosy, seeing not the outer garments, not the form of the child, but the inward spirit, the picture of Christ there. We work more on a natural basis in our associated charities, but the Catholic Church stands on that supernatural basis. She does it for Christ's sake. That is why we have sisters who will go out among the lepers and nurse them. They go, never expecting to come back, leaving their homes, their parents, everything dear to them, giving up their lives in the interest of those souls. That is what I call supernatural—that which comes from God. In that I see the beauties of the Catholic Church. As Father Gavisk said to us the other evening, we do not like to put this kind of charity on dress parade. It is too sacred. It is kept by the Catholics in their bosoms, knowing that it is for God.

Father Gavisk: It is a general supposition that the Catholic Church desires to congregate in one building all the orphans. While the orphan population is something like 487, a great many of these are not entire orphans. They are children who are taken to relieve the mother a short time, and it would not be allowed to put such children into homes. There may be circumstances in the life of any family which would necessitate the children being placed temporarily in an orphan asylum. I myself spent three years in such an institution, after our father's death. It is for that reason the church establishes orphan asylums.

With regard to this denominational charity, why do Catholics have denominational institutions? I do not know that I could make that clear to any one who is not a Catholic. There is something in the religion to a Catholic for which no other religious creed is a substitute. Take, for instance, the service. You cannot get up an undenominational service for a Catholic and satisfy him. Where circumstances are such that no other service can be had, we are willing to let it be that way. It is out of the question, perhaps, in the large institutions, to have a separate division made of the Catholics under the present conditions. There must be union services. I go to the Reform School every now and then, and the Superintendent very kindly lets me have the Catholic boys. I have them all that day. I fill that peculiar denominational want, if I may call it such, and I leave it to the Superintendent if it does any good. I believe the same thing ought to be permitted in the penitentiaries, although the Catholic Church does not usually graduate its people into the penitentiary.

President Charlton: At the Reform School at Plainfield, ever since it has been in existence, we have always welcomed the presence of the Catholic priests among the boys. I would not part with Father Gavisk for anything. He is always very helpful, and he always does it for nothing.

THURSDAY EVENING.

GENERAL SUBJECT—"PRISON REFORM."

The Committee on Resolutions submitted the following report:

The Committee on Resolutions present the following report for the approval of the Sixth Indiana State Conference of Charities and Correction:

Whereas, The present Conference has, from the first large meeting in the Opera House, been marked by an unprecedented attendance and interest,

Resolved, That we express our high appreciation of the efficient services of the local management and the hearty co-operation of so many of the citizens of Evansville, whereby such a result has been made possible; and

Resolved, That we extend our thanks to Mr. King Cobb for the use of the Opera House at the opening meeting; to the Y. M. C. A. for the use of the building and many other hospitalities; to the choir of Zion Church for excellent music furnished, and to Harding & Miller for the use of a piano;

Resolved, That we acknowledge the generous treatment of the Conference by the newspapers of the city and the warm interest shown by the public in its deliberations;

Resolved, That we express our appreciation of the presence of the distinguished workers from other States, Rev. Fred H. Wines and Mr. H. H. Hart, whereby so much of value was added to these meetings; and we have been greatly honored by the presence, for the first time in the history of this Conference, of the Governor of Indiana, Hon. J. A. Mount having thus testified his deep interest in our work;

Resolved, That, gratified at the growing interest and attendance of Trustees, Commissioners and other public officials, we urge upon all the absent ones the importance and practical value of attendance at future sessions of this Conference;

Resolved, That we invite and urge the still further co-operation of the press of the State in arousing interest in the work of this Conference, and that we request the clergy of all denominations to acquaint their congregations with the value of the discussions of this body and their importance to the great cause of wise and Christian citizenship.

Respectfully submitted,

FRANK A. FETTER, Chairman.

MARGARET F. PEELLE.

S. A. BONNER.

The President: The general subject this evening is "Prison Reform." The first on the program is William C. Ball of Terre Haute, a member of the Board of Trustees of the Reform School for Boys and Chairman of the Committee.

PRISON REFORM.

W. C. BALL.

Mr. President, Members of the Conference, Ladies and Gentlemen—Before proceeding further, indeed, before beginning at all, permit me to correct my own characterization of you and seeming separation of you into members of and attendants on the Conference. There is no distinction. There is no difference. Attendance on the sessions of the Conference; interest in the pressing problems for which solutions are sought by it, constitute membership. All the doors of this freest of free churches swing inwards. You who came here this evening, or who have been at any of the meetings, no matter what the motive, are now just as much members as the rest of us. We were all trapped in the same way. The business that has been and is to be considered is just as much your business as it is anybody's. You have found, or will find, ought indeed to have realized these many years, that your defective, delinquent and dependent brothers do not ask you in formal phrase to be their keepers. They simply swarm all over you, sit down and lie down upon you, and you must keep them, in some fashion or other, to keep them from smothering you. How to keep them, best for them, and, if that does not appeal to you, most efficiently and economically for yourself (and, as it happens, what is best for you is best for them), is the eternal problem of these Conferences. If you are interested in the problem, if you would not run away from it, throwing in cowardly fashion on others what is as much your business as theirs, why, you are members of the Conference now. Your membership dates from this evening. As such members, therefore, we now welcome you into all the honors and emoluments, to enjoyment of all the powers and prerogatives of what a former President of this Conference in felicitous phrase once characterized as the "Aristocracy of Usefulness."

By reference to the printed program for this final session of the Conference, it will be seen that there are to be two formal addresses. One is to be by Miss Sarah F. Keely, Superintendent of the Indiana Reform School for Girls and Woman's Prison at Indianapolis; another by Charles C. McClaughry, Deputy Warden of the Indiana State Prison at Michigan City. The session and Conference will conclude with a presentation of the problem of "The Feeble-Minded," by Alexander Johnson, Superintendent of the School for Feeble-Minded at Ft. Wayne.

Each of these persons is qualified by practical experience to speak with authority on the particular subject selected. All of them, in their respective institutions and during the years of their service, have spoken earnestly on these subjects with the effective eloquence of things done. We shall hear from their lips the ripe results of their observation, experience and reflection. I commend their words to you in advance, for they are of high rank in the "Aristocracy of Usefulness" by virtue of their achievements—the only patents of nobility recognized in the order.

On the topic of "Prison Reform"—the central theme of this evening's session—since experts are to follow with the detailed results of their experience, I shall speak with brevity and in general terms. It is a curious fact, a pathetic fact in view of the long waiting for "the far-off interest of tears," that the basis of the ideal system in regard to delinquents is to be found in the constitution of 1851. In the 18th section of the Bill of Rights of the constitution of 1851 appeared this pregnant sentence:

"The penal code shall be founded on the principles of reformation and not of vindictive justice."

That was in the constitution of 1851, but it was not in the hearts and minds and consciences of the people, and it was not placed in the statutes. A prophecy in that far-off day of better things to come, we have been making steady progress towards it through the intervening years. Of late the progress has been rapid. We shall realize the ideal some sweet day.

The first step towards realizing this ideal of the Bill of Rights was in the establishment of the Reform School for Boys at Plainfield, nearly thirty years ago. It was a short step and a halting one at the first, for the institution was called the House of Refuge, and its chief aim seemed to be to gather together boys who had become nuisances by their vicious conduct at their respective homes and by sequestering them, rid their homes of them. Very quickly, under the superintendency of the honored president of this Conference, its name was changed to the Reform School for Boys, and its methods and purposes changed to correspond to its corrected title.

The penal code of Indiana, in so far as boys were concerned, was then and there founded, in accordance with the doctrine of the Bill of Rights, on "the principles of reformation and not of vindictive justice." The problem ran thus: We could not and would not execute these morally deformed boys, and thus rid ourselves of them as the Spartans of old rid themselves of the physically deformed. They would presently be men, and, unless something was done, men with increased moral obliquity and enlarged capacity for making nuisances of themselves—mildewed ears, corrupting their wholesome brothers.

Obviously the sane thing to do was to take these bent twigs of humanity and straighten them; to reform and transform the mentally and morally deformed and malformed youth. This is precisely the work that has been going on at the Reform School for Boys at Plainfield under Superintendent Charlton, and at the Reform School for Girls at Indianapolis under the superintendency of Miss Keely. Both are for juvenile offenders. Boys are sent to Plainfield until they are twenty-one years of age and must remain there until that age unless sooner released on ticket of leave as a result of continuous good conduct.

At its session last winter, the Legislature took a long step toward realizing the ideal of the Bill of Rights in regard to the penal code. In converting the prison at Jeffersonville into a Reformatory, the State extended to offenders against the law between the ages of sixteen and thirty that system of reformation rather than punishment the wisdom of which has been so abundantly demonstrated in the cases of boys and girls.

It pays to teach boys and girls who have gone astray for any cause or in any way, rather than to vindictively punish them for their offenses. It pays to mend their manners and morals rather than cast them on the human rubbish heap, especially as, festering there, they poison the air that they and all others breathe. It pays because it adds to the credit side of the ledger of life many useful citizens. It has paid with boys and girls. It will pay with men and women. Last year that was a hope. This year in Indiana it is an actuality.

Boys between the ages of eight and sixteen, convicted of crime, or between the ages of ten and seventeen convicted of incorrigibility, can be sentenced to the Reform School. The sentence is until the boy is twenty-one years of age. For good conduct he can be released on ticket of leave, or honor, as it is preferably called, subject to return if his conduct outside the institution is not satisfactory.

Persons between the ages of sixteen and thirty convicted of crime, other than treason or murder, can be sent to the Indiana Reformatory at Jeffersonville. The sentence is indeterminate within certain limitations. A minimum and maximum sentence is imposed. He can not be released before he has served the minimum sentence. He can not be detained after the maximum period. But for exemplary conduct at the Reformatory, he can be released on parole at any time between these periods, subject to return to serve out the maximum sentence if his conduct in the world is not satisfactory.

The soul and center of this system as applied at Plainfield, Indianapolis and Jeffersonville is the indeterminate sentence. It teaches, with a very plain and immediate penalty attached—the penalty of further detention and fewer privileges—the great lesson of life—that as one does, so shall he fare.

Just at this point I have a suggestion for an amendment to the law, to make this indeterminate sentence part of it more effective.

When a Reform School boy reaches the age of twenty-one, or an inmate of the Reformatory at Jeffersonville has served his maximum sentence, he must, under the law as it now is, be released, no matter what his conduct has been and no matter how far he may be from having learned the lesson that these institutions were especially established to teach him.

This should not be. The Reform School boy who has reached twenty-one years of age and is not reformed should be sent to the Indiana Reformatory at Jeffersonville. The inmate of the Indiana Reformatory at Jeffersonville, if not reformed at the expiration of the maximum period tentatively fixed for his sentence should be sent to the prison at Michigan City. There should be no return to the world by an inmate of either institution until he has shown his ability and willingness to obey the laws of the institution through a protracted period; has at least appeared to learn its great lesson. The world may have trouble with him when he gets out, even though his exit be by the front door, for lessons learned are often forgotten or wilfully unlearned later on in life. But the man who gets out of either of those institutions through a hole in the law is likely to spend the rest of his days hunting holes in laws.

Another suggestion: Some account should be taken of age in crime as well as age measured by years. Anyone, though he should be as old as Methuselah in the evening of his days, upon conviction of his first offense should be dealt with gently. It is worth while seeing if he can not be reformed. He should be sent to the Reformatory, not to the prison. Years of right-living should count in his favor; the older he is the more such right-living should count. He may be sick, mentally, morally or physically. Cure him. He may have been wronged. Right his wrongs. Whatever his trouble, be at pains to set him right and restore him to the side of social law and order. Do not, if possible, let him raise the black flag against society or compel society to wage war to the knife and the knife to the hilt against him. Let all this be deferred to the very last.

I do believe that there are such persons as habitual criminals who raise the black flag against society and who will prey upon it as long as they have life and liberty. Some such are slowly worrying their way now through the reformatories. Some are at large. On such persons I would not have the substance of the honest, industrious, frugal, temperate and law-abiding taxpayers wasted. Having spared neither time, nor effort, nor expense in efforts to reform when and where reformation seemed possible, where it is clearly impossible or so difficult as to make the game not worth the candle, I would make them labor assiduously, early and late, and efficiently, too, for the benefit of the commonwealth which they have subjected to so great expense.

I find myself pleased with the fancy that somehow, some time, the profit on the labor of habitual criminals, working in confinement and under compulsion and engaged in supplying the State with what the State must have, will pay all the expense to which the commonwealth is subjected in maintaining her several reformatory institutions.

A wide field inviting exploration opens here to view. But I must not enter it. I have already detained you too long. Instead of saying more, let me rather conclude by thanking you for the patient attention you have accorded me thus far.

The President: We will now have an address on "Woman's Work Among Women and Girls in a Reformatory Institution," by Miss Sarah F. Keely, Superintendent of the Reform School for Girls and Woman's Prison. Miss Keely has been prevented from attending, and her paper will be read by Mrs. Claire A. Walker, who is a member of the Board of Managers of that institution.

WOMAN'S WORK FOR WOMEN AND GIRLS.

SARAH F. KEELY.

There has been a wonderful development in women's work for women during the last twenty-five or thirty years. In the church, it has reached out into all lands. In the State, it has become a great agent in rectifying wrongs, removing barriers and ever advancing with a broader civiliza-

tion, providing a way to higher and better things for the weak and erring. In fact, this subject is such a comprehensive one, that in the fifteen minutes allotted me I will only have time to take a hasty glance into Woman's Work for Women and Girls in the Indiana Reform School for Girls and Woman's Prison, located at Indianapolis.

This is a pioneer institution. It was preceded a few months by Homes for Friendless Women. It was the inspiration of the same women. To separate criminal women from criminal men was its prime object, and to afford to such women better facilities for reformation by improving their surroundings and ever keeping before them proper incentives to better lives.

The best way to teach the wayward and the erring is to show them that God is their Father and that we are their sisters. In all the miracles of Christ, He taught the people what He could do for their souls, by showing them what He could do for their bodies; and the thought came, give to these unfortunate criminal women a better home—pure and clean—give to them better things than crime and its results to think about, and thereby it was hoped to get their sin-stained souls in touch with God. We must remember a great fact, in sociology, that pain and disease, destitution and vice, and even crime, the great evils of our social conditions, are the results of violated laws, and that God will bless our efforts to teach any of His creatures how to obey physical, moral, social and spiritual laws if we only faithfully do our part. We are not responsible at all for results, but we are responsible for the kind of work we do, the motive with which we work, and the spirit we put into our work.

The change to be made was a great one, and not one at all desired by the criminal women. The conditions at Jeffersonville were so fearful, and the wrongs being committed so horrifying, that a committee went at once to Hon. Conrad Baker, then Governor of our State, and laid these discoveries before him, petitioning him to recommend legislative action to create a separate prison for women, to be managed entirely by women. A clear statement of facts connected with this bill secured its speedy passage, but the consent of the Legislature was conditioned upon the establishment of a department for incorrigible girls under the same management.

This was not the desire of the originators. Young girls, no matter how incorrigible, should never have been placed under the same roof or upon the same grounds with criminal women. It is an injustice to the girls, while it has, no doubt, been of some advantage to the women. A life woman, committed for murder, in writing to her friends instructed them to direct her letters to the Reform School for Girls. It is not an unusual thing for newcomers to instruct their mail to be sent to "The Ladies' Reformatory," and some letters come directed to "The Ladies' Informatory." No matter how bad the life may have been or how revolting the crime, our women now do not relish the thought of being in prison.

The first inmates were two girls brought from the jail to help clear away the rubbish; thus the Reform School was opened before the Prison even. Although under the same management, these institutions are separate and distinct. Some rules govern both alike; other requirements

are very unlike. The girls are better taught, better drilled. Their minds are clearer, not so clouded with sin. There is more to hope for in their lives; more to anticipate from the future. Lines may have fallen to them in unpleasant places. Many of the blessings which go to make up a sweet and beautiful girlhood may have been denied them. Home may not have been home in its broadest, fullest sense, and consequently their feet have become entangled in the meshes of sin. Still they are young and there is a great future before them—unexplored paths—undreamed-of opportunities for good and useful lives, if the eye can only be trained to search for these things and the heart made to long for them—and this is our daily work with both classes, although there is more hope for the girls than for the women.

We have two hundred and ten girls, with a capacity for one hundred and sixty; we have forty-four women, while we could accommodate sixty, by putting two in one room, but we cannot utilize for the girls the unoccupied rooms of the prison.

Our officers are all women, women of high principles and moral courage. Only such women can place a higher ideal of life before the less fortunate. Much depends upon refined and tasteful surroundings in elevating character. The whole current of life must be changed. "As the twig is bent, the tree is inclined," is an old adage that holds good in human lives. We work daily with twigs started the wrong way, and we are trying to get them inclined the way the life should grow. It takes persistent work and unyielding faith, and in very many instances we find that these continued efforts meet with reward commensurate with their inherited abilities. We do not believe in the permanency of a reformation that is not founded upon a Christian basis. There must be a change of heart as well as a change of surroundings.

A few of our girls, only, come of respectable parents and, we are glad to say, do not come charged with very serious misdemeanors. Others are victims of very bad examples, unfortunate circumstances, unhappy and unhealthy associations. Many are worse than orphans and would be better off without parents; for bad parents are worse than no parents.

We have three classes of commitments: For incorrigibility and viciousness, which may include a great many things; for truancy, for lack of suitable homes and danger of being led astray. Parents, guardians, citizens or township trustees may commit to this institution, but all commitments must be signed by the Judge of the Circuit Court and must read "until twenty-one years old."

We are often asked, "Why are these children here?" There is not a child here without a history peculiar to herself. One little girl eleven years old has had sixteen homes. Three others have had six homes each; others, three and four homes. Some have run away from orphans' homes, or have committed theft in homes in which they have been placed. Some have come in shameful physical condition, and some have been so badly abused by relatives and friends that only the doors of the Reform School gave them any protection from those who were even worse than fiends.

These children are kept separate from the older girls. Go with me for a few minutes through their departments. The windows of school-rooms are filled with plants—a canary bird sings cheerily in its cage.

Tastefully adorned blackboards—the work of some girl artist—surround the room. Charts, maps and pictures are about the walls. Across the hall is their playroom. Here you find specimens of their needlework—the matching of plaids and stripes—patches put on bias and straight-gores and gussets—fells and hems—quilt patches and crochet work—all ready for our inspection. To prove to you that it is not all work and no play, just open the closet door and see the face of each child's doll sweetly smiling on you, besides toys, dishes and trinkets, books and pictures. Nothing, in fact, that is sweet and helpful is shut out of these young girls' lives.

In their dormitories are beds, spotless and restful; over their wash-stands is a linen case with divisions for each child's toothbrush, the name of the child being written with indelible ink upon her division. It would create great consternation, here as elsewhere, if the tooth-brushes should change places. Their playgrounds are also far removed from those of the older girls. Here is a table where they may make mud pies or statuettes, or anything else their brains may devise; a swing, a croquet set, playhouses with stone partitions, just as we used to make them when we were children. In the dining room, in the Sabbath school, in the chapel, they are separated. Many people in our State still think these children, as well as the older girls, are working and living with the prisoners. We have tried through annual reports and other means to inform the public as to the real condition of our daily life, but there still remains so much misapprehension as to our inmates and system of management, that while all this may seem a useless repetition to some it may bring a clearer idea of existing conditions to others.

While, as I have already said, a few of our girls come from good parents, the majority are from degenerate classes—parents of no thrift, who can not or do not enforce obedience in the home and have no power to mold or train their children. In other instances, ever effort has been made to lead the child aright; but stubborn, self-willed, bent on her own ruin, she leaves the home for days—and finally finds restraint within our walls. It is not a disgrace to be here. The disgrace was in the conduct which caused her to be sent here. It is not so much a punishment as that she may be trained how to control herself, and to be taught how to live a pure life. Not every girl is capable of becoming a self-supporting woman, but each child is taught by experienced instructors what it would have been taught in a well-regulated Christian home, and many of these girls go out into the world well-trained in mind, sound in body, accurate in thought and reverent as to religious matters because of the influence and systematic training of their institution home.

Our Reform School is divided into two departments—the School and Industrial department. Girls must go to school half of each day so long as they remain in the Institution. The common school branches are thoroughly taught; geography, physiology and United States history are greatly enjoyed. Letter writing—abstracts of lectures or sermons—are highly beneficial. The reading of good books—the companionship of our best authors—everything that is elevating and enlightening, that tends to broaden thought and enlarge ideas, is brought before them. A

class in Current Events occupies ten minutes daily. In the Industrial department everything that pertains to woman's work is carefully taught. The true nobility of work is kept before them. The lowliest task, the simplest duty, properly performed, brings its reward.

To wash and iron properly, to cut, fit and make their own clothing; to darn and patch; to bake and cook, scrub and clean, is the work of every day under competent instructors. To prepare for future living is the thought; to get them ready for life's greater responsibilities is the chief motive of all. Do you think this is an easy task? It demands fourteen hours of each day of a year of untiring, unceasing labor to accomplish this, leaving a doubt as to the outcome of our efforts. It may be failure at last; but, often, we see the change for the better in a reliable and trustworthy woman or girl.

Upon entering the school, girls are at once put under physical training, and this is continued as long as they remain in the institution. Some months ago a teacher from the Girls' Classical School in Indianapolis visited us, and after watching the girls go to their dining-room for dinner remarked, "You give your girls physical culture, do you not?" I answered by another question, "Why do you think so?" She replied: "I ask because I see it in their walk and carriage, and I have been wondering why you accomplish so much more in this direction than we do in the Classical School." Many of the girls can give the commands as accurately as the teacher, and are thus fitted to take up the work for remuneration when released from the school.

Great care is given to vocal music, and girls with good voices sometimes receive individual attention, but, as a general thing, only class lessons are given, which all attend.

A Normal Sunday school class was organized a few months ago, and girls were appointed Sunday school teachers, many of the latter from among the younger girls. The opening exercises are held in the chapel, from which classes are dismissed into rooms below where, under the oversight of lady officers, the lesson is carefully reviewed after having been taught by the girls; this is followed by the closing exercises and dismissal for dinner. We always use the Berean Lesson Leaves, Peloubet's Notes, and Sunday School Journal, and are always in touch with the outside world. A band, or family meeting, held in the chapel by myself or assistant, always precedes the Sunday school. If you could come into that meeting some Sunday morning you would find intense interest and a sweet and quiet influence, while voluntary prayer or testimony interspersed by beautiful songs is given. "Oh, how I miss the band meetings," comes in letters received from girls who have been sent out.

Then follow recreation or quiet conversation, reading, or, if the weather is pleasant, a walk in the yard after dinner until the bell calls for chapel at 2:45. No one ever wishes to miss chapel exercises. The inmates have a large part of the service. Clergymen from city pulpits—sometimes laymen and women—assist in the service. At the tap of a bell the entire audience arises, the prisoners in the gallery, the children in the middle tier below, and the older girls on either side, with closed eyes and bowed heads chant the Lord's Prayer, then repeat in concert the Apostle's Creed, followed by the Gloria Patria; the minister prays while

the audience remain standing; upon being seated, a glorious anthem or psalm is sung. The responsive reading of the psalm for the day is followed by another anthem or hymn of praise.

No one goes to sleep while the minister preaches; but a smile, almost audible, did spread over every face a few months ago when the text was announced for the sixth consecutive Sunday as the "Prodigal Son." A solo, as sweet as you will hear in one of the down-town churches, follows the sermon, and another anthem or chorus by the school is given.

The school follows the minister's benediction with a low chant—"The Lord bless thee and keep thee; the Lord cause His face to shine upon thee and give thee peace." While the school again sings the gallery curtains are drawn and the prisoners are quietly removed. No heads are turned. To the music of a march on the piano, the girls file out in military order and soon, if the weather permits, are on the lawn. The King's Daughters' Circles meet in the evening, each circle officered by the girls, president, secretary, leader, chorister, etc., etc. A teacher sits in the room, but the exercises are all conducted by the girls.

During the week our rising bell rings at 5:45. Girls and prisoners who are to prepare breakfast go at once to the kitchen with their officers. Among the others there is a hurrying of feet, for all must be up, faces washed, hair combed, beds made and floors swept when the collection bell rings in fifty-five minutes, and girls go down to their collection rooms. At a quarter before seven o'clock the bell rings for dismissal to dining-room.

To the music of our amateur band—consisting of three or four French harps, two triangles and organ—our girls go to their dining-room by tables. They are received below and seated by the tap of the bell. Then they either sing or repeat a blessing. At close of breakfast all faces are turned toward the officer, who calls for reports from dormitories, which are given by Guards of Honor. We have Guards of Honor everywhere, in the work rooms and in the school rooms. A song is sung and the morning lesson, consisting of the daily lesson and the Sabbath school lesson, is read, after which a prayer is offered and the Lord's prayer repeated in concert. They are now dismissed to their work rooms. At a tap of the bell the dormitory girls form in line, proceed upstairs and are met by an officer, who takes them at once to their work. These dormitory girls attend to the officers' rooms and look over the dormitories to see that the work has been properly done. They clean the halls and wash the windows.

The laundry girls go next, followed by the sewing-room girls. These are also met by their officers and go to work. The schools open at a quarter before nine o'clock. Then the girls who go to school in the morning come from the different work rooms and enter upon their studies. No girl is allowed to be absent or tardy from our school any more than she would be from a public school.

In our hospital department we always have two or three girls in training for nurses. Not every girl makes a good nurse, but some have a rare faculty for that work. We have two now in the house who are as good as any trained nurse in the city.

All of the cooking in the house is done by the girls under instruction.

Our girls are not quick to learn—it takes a long time to get them thoroughly drilled in any kind of work, but they are always cheerful and willing to do their given work.

The grade system, introduced a year ago, has been successfully carried out.

The women in the prison are also taught trades and, during the winter evenings, are given school advantages. One life woman, over sixty years of age, has learned to read and write. Our women and girls do all the work of the house, painting, varnishing, oiling, plastering of cracks and holes, etc. Our garden of three and a half acres is always made by two life women, who gather in the vegetables. Two hundred and twenty-five bushels of tomatoes were gathered from their vines this summer. These were canned for winter use. Catsup, chili sauce and tomato butter were also made, and the tables of both girls and women were bountifully supplied daily. Another woman attends to all the flowers, as we have no florist, and gathers in the fruit. The house and work rooms are well filled with flowers during the summer as the result of her intelligent care. Another woman attends to raising and taking care of all the chickens and ducks. One woman has become a very skillful dressmaker, and several others are advancing quite rapidly in the same occupation.

The same morning and evening devotions are held with the women in the prison as with the girls. We are always busy here, and this is but a glance into our daily lives.

The President: We will now have a paper on "Recent Reforms and Improvements at the Indiana State Prison," by Mr. C. C. McClaughry, the deputy warden of the prison at Michigan City.

RECENT REFORMS AND IMPROVEMENTS AT THE INDIANA STATE PRISON.

C. C. M'CLAUGHRY.

In a prison the work of a deputy warden is to don a military uniform at five o'clock in the morning of every day, and for thirteen or sixteen hours carry a heavy cane and command and watch and feed and search and teach and reprove, admonish, advise and punish any number out of nine hundred men, anywhere in and among ten acres of buildings; to decide the most trivial questions that enter into their lives, as well as matters which may affect or destroy their lives; now deciding whether Andrew Jackson's hair should be clipped or cut with scissors, or whether George Washington's mother may be permitted to see him, having come a hundred miles on the day that she knew was not a visiting day; then determining whether placing another man at a certain line of work will injure him physically, or whether you have a keeper cool, steady and shrewd enough to handle this fellow who is mentally weak, irritable and "cranky," but to whom idleness would offer an easy and swift descent

into madness. The deputy warden's decisions range all along the line, from little to great things; from the punishment for minor infractions of the rules to the question of self-defense from an armed prisoner.

With the general situation at Michigan City you are, no doubt, in a degree familiar. It is an old prison, for thirty-seven years of the wonderful progress of these times makes things old. It was established in 1860, when Indiana was a youthful State; when all her men and women lived the plain, industrious and simple lives incident to new and growing towns and villages, to whom crime and criminals were wonders; to whom theft was a wicked thing, and in whose bosoms the tale of a murder produced unspeakable horror.

This prison shows by its patched and altered buildings, its cramped and crowded arrangement, the struggles which each administration of its affairs has made to keep pace with the needs of a State rapidly increasing in population, wealth, culture and refinement, and (alas that so narrow is the boundary between the good and the bad!) in crime; an old prison, therefore, if considered in relation to the rapid strides of our advancement, with little cells $4\frac{1}{2}$ by 7 feet, in many of which we are forced to place two men—a thing which should never be permitted—arranged in two five-storied cell blocks in two cell houses, and presenting problems in plumbing, ventilation and sanitation which would probably have maddened their original designer had he endeavored to solve them or had chanced to know of their existence. It is a prison where, not so very long ago, a pork barrel sawed into halves made two bathtubs, as one of the old officers informed me, and where the bath room conveniences at that time were just soap and water—the latter of any temperature it happened to be. It is a prison which has been economically managed, and probably its earnings and savings are proofs to some minds of good prison work done, of men reclaimed from paths that lead to torment, of good citizens made out of bad, of punishments wisely and justly inflicted—No. Just money made; dollars put back into the treasury of one of the richest States in the Union. And here let me tell you of a remarkable situation I find there, and for which nobody seems exactly to blame. I find a dangerous economy, which places the two most important mechanical departments of the prison in the hands of prisoners, the electrical department, on which the entire lighting of the prison depends, involving several thousand dollars' worth of valuable and complicated machinery, and the water works plant, on which the safety of the entire prison depends in time of fire. This condition means that the State is too poor to place a competent electrician, a citizen, in charge of its plant, and that this convict, who owes no particular loyalty to the State which imprisons him, if angry at being disciplined under the same rules and regulations as his fellows, may, in a moment, and at a time when his agency could not be discovered or proven, wreck the machinery and leave the prison in darkness. The supposed "trustee" at the pumping station a mile away might resign his position and leave for parts unknown, or be drunk just at the time when fire in the prison demanded his best exertions. Would not that be an awkward position for a prison management? We are asked to go through the next fiscal year with \$10,000 less than was needed for the year just closed—why, I cannot guess.

Indiana is entering on a new era in the treatment of criminals. To this the successful establishment of a Reformatory at Jeffersonville stands as a testimonial. There the most hopeful and most helpful work may be done. The skillful treatment of the criminal in his youth and almost in his commencement of criminal life may save many men to become useful citizens. In the north the same hopeful and helpful plan, the indeterminate sentence with the grading and parole systems, is being put into operation, and it is hoped that somewhere in the future we may have our own tokens of good work done. With us the task of bringing forth good fruit is far more difficult. In this prison the older criminal, hardened and seasoned in a life of crime and vice, with sensibilities blunted and the youthful edge of conscience turned by repeated years of heedlessness, or, as the small boy put it, "with lots of the don't care in him," presents a subject much harder to awaken to the promises of new life. "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say: I have no pleasure in them," is a sentence which should be graven over the gate of a prison, for there you must go to fully comprehend its warning and its doom.

The spirit of regeneration is slowly awakening in our prison, and the first faint streaks of dawning hope are to be seen. As in a kindergarten, new ideas are suggested by some attractive object; so in our institution, in addition to the adoption of the plan of grading and parole, some improvements in buildings and arrangements, which make possible better handling of the prisoner are to usher in the new idea of self-improvement and self-control, and are to make visibly manifest to him the fact that his needs and his improvement occupy more of public attention, sympathy and thought than before. Theory and practice must be closely linked in successful prison work. It is not enough to pity a man's condition. Some attempt must be made to improve it, or he rejects pity. He relies largely on seeing before believing. Wily, cunning and treacherous as the professional or habitual criminal becomes, no set of persons demand so vehemently what they call "square treatment" and the exact fulfillment of a promise, as this class, whose aim and practice is to treat all others dishonestly. He will stand before you in astonished innocence and unblushingly deny the very act you have probably witnessed, but you he holds to the exact truth.

Let me describe to you some evidences of our progress in material improvement of the institution. We are completing a new hospital building, which will accommodate some forty or fifty patients, and give us the necessary wards, office, operating room, drug room, chemical laboratory, etc. This will enable us to take our hospital work out of the third story room which it now occupies, and which is now and has been totally unfit for the purpose. It is without protection against fire, deficient in heating apparatus, devoid of plumbing, and not arranged so that it could be properly and safely guarded. The new building is constructed with all these points in view. This will enable us to take those who are enduring the twofold misery of being "sick and in prison," away from the explosive exhaust of a big gas engine, the rattle and roar of two factory

buildings and the smoke and dirt of two boiler houses, to a quiet corner of the yard, where pure air and sunshine may benefit them.

Another improvement which has long been needed is the plant for heating and ventilating the cell houses. This plant consists of an engine, dynamos, four ten-horse power motors and four large Sturtevant fans or blowers. Two of these fans are to be used to exhaust the foul air from the 760 cells, while the other fans deliver pure air, warmed in winter in its passage over steam coils to the corridors and cells. The arrangement for the even distribution of air and heat is made possible by an extensive system of galvanized iron pipes. Just how it was practically impossible to distribute heat evenly to the cells in the first and fifth stories by the old plan of heating the cell room with steam coils, would be to deliver a lecture on prison architecture.

Why is it that architects are often allowed to build prisons without knowing a single thing about the handling of prisoners? A given quantity of stone and iron is put into a building, which the designer will prove mathematically ought to be strong enough to hold a certain number of men. He does not know that some of his plans make it possible for criminals to successfully disseminate criminal information, to plan crimes for commission outside or inside the prison itself. He does not know that certain arrangements may make insanity more prevalent, while others would tend to lessen it; or that certain features of a building may make the mistreatment of prisoners a natural and easy consequence, and difficult to prevent. He possibly has a "pull" somewhere, and if the job is cheap enough his plans are accepted and his buildings erected before the man who has knowledge of the work to be done is sought for. If one builds a fortress, he consults first of all a skilled general or a military engineer; if one builds a factory, an expert in the special industry considered dictates the arrangements; an animal trainer will ask to be provided with what is needed to suit the traits, habits and peculiarities of his pets; and if one builds an asylum, the expert on insanity is consulted. A prison, which is a combination of fortress, factory, menagerie and asylum, is often a monument to the builder's lack of knowledge on the subject.

Another decided improvement is the new prison bathroom. This is a large apartment, with cement floor, around the walls of which are a number of small stalls, with showers and sprays which fall upon the small wooden grating placed on the floor of each stall. Instead of requiring a man to step into one of forty bathtubs which, with an occasional hurried rinsing, had been used by twenty-five other men the same day, into water which might be too hot or too cold, he now steps into the little stall and with his own hands regulates the flow and temperature of the water which falls upon him in a delightful shower. The water flows over the cement floor to the little gutter, conducting it to the drain. Stall and floor are thus kept constantly clean. The first day the new arrangement was used Warden Harley overheard one prisoner say in a low tone to his neighbor, "Say, Bill, this is as good as a letter from home," and Bill "reckoned it was."

In altering the office buildings the warden discovered that by close economy he would be able to provide a room above the offices which

could be connected with the cell houses by doorways, and would give us a school room with about five times the capacity of the one formerly used. This has been completed, and here for eight hours a day he proposes that the most illiterate of the men who will be idle for lack of work this winter shall be gathered for studying the rudiments of an education.

This school will help some of our idle men to pass the terrible hours that come to a prisoner without employment—hours that devour the strength of mind and muscle. What is to be done with the balance of the unemployed, several hundred, maybe? The evils for which God rained fire and brimstone on the cities of the plain lurk ever in a prison—an idle prison they possess.

A new water system is nearing completion, and soon a new pumping station on the shore of Lake Michigan will, by means of a three million gallon pump and an intake pipe reaching 2,800 feet out into the cool depths of the lake, furnish us with pure water. We will then cease to be dependent on the few drive-wells which now take an impure and insufficient supply from the sandy soil on which the prison has stood for nearly forty years. We will then have the protection against fire, which is not now afforded us.

The old solitary, or punishment cell house, which has been in use many years, is to be remodeled and connected with the new hospital building. Instead of putting the offender against prison rules and discipline into a dark little hole without ventilation, without sufficient warmth in winter, subjected to dampness arising from the proximity of two large, open water tanks, which some genius placed on top of these cells in order that they might supply by gravity the bathroom next door, we will now place the man to be punished in a large, warm, dry, sunlit cell. There, on a very light diet of bread and water, and standing for two four-hour periods each day, handcuffed to his cell door, his inquiring stomach may ask him how long it will take him to subdue his rebellious spirit and make the proper overtures for a return to work, full rations and a regulation bed. When he finds out that it is the State of Indiana that requires obedience, order and decency from all her prisoners; when he discovers that by misconduct he offends the State and not the man who is his guard or keeper, and that the State waits patiently till he reaches the point of surrender, then his surrender is prompt to come.

It is very important that the cell be comfortable, free from any danger to the man's health, for it is the subjection of his will that is the object to be gained, and he must understand this. It is also very important that the cells are so arranged that one can go to him quietly after his rage and violence are over and suggest to him the waste of time that his stubbornness causes; that the moments of his life are never to be recalled and might better be spent in quiet, good conduct than in the misery of punishment; that the rules of the prison as well as the laws of the State are meant to protect rather than to punish. If he can be made to understand that the law endures from the beginning to the end of all, while his moments of life are flying "swifter than the weaver's shuttle," then, maybe, he will begin to discover what has been hidden during all his years of recklessness, his own littleness and weakness.

But the cells must be so arranged that the officer may talk with the one man. There must be no interference from the fellow next door whose hunger has not yet brought his decency back to him, for such strange creatures are we, all of us, that a derisive cough or laugh, or a sneering comment often upsets our common sense and spills our good resolutions. In this building that we are engaged upon it will be possible to treat each case separately, a thing impossible in our present place of punishment; and by complete isolation much evil communication that now takes place between men in punishment will be prevented.

In the new arrangement the deputy's office will be close to the solitary cells. Opposite his office a large cell, double the size of the others and fitted with a comfortable bed, washstand and closet, will receive a man condemned to death on the gallows. There he will be removed from the leering bravadoes of the cell houses. There will be an absence of the encouragement or excitation to some act of desperate resistance or the disgusting impudence of "dying game," as the fraternity call it. There the hours of quiet may aid in some measure to prepare him for the Great Silence.

The new solitary will bring the offices of the physician and the Deputy warden near together, and enable these officers to easily assist each other in the cases that require the attention of both. Very often the aid of a physician is important in the determination of a man's mental condition and its bearing on his conduct. Sometimes a trivial breach of discipline is the first intimation of mental disturbance. A day or two ago a man simply stopped work to await the action of the parole board, he said. He was not punished or even reprimanded, for a moment's investigation by the physician and the deputy in consultation sent him to his cell, where he now raves in insanity.

Prompt action is necessary, for one of the most dangerous situations imaginable is in dealing with men whose first evidence of insanity consists in suddenly attempting to redress an imaginary wrong, an idea common to insane criminals.

A noticeable and praiseworthy improvement is the acquirement of new office rooms by raising to two stories the ancient administration building. This change provides a set of offices suitable for the use of the Board of Control and the Board of Commissioners of Paroled Prisoners, and also gives room for the additional clerks necessary in the work of compiling the many records and papers indispensable to the grading and parole systems. It has, also, been accompanied by the tasteful decoration and renovation of the entrance hall and reception rooms, and we feel that while the prison cannot boast the magnificence or costliness of other public institutions in this or other States, we know that no decay or neglect will remain, such as was formerly painfully prominent.

The grading system was introduced on the first of last September, and gradually but steadily the old stripes have been disappearing, until now but fifty-five men retain them in the third grade, while 820 men wear the cadet gray of the first grade, or the gray and black plaid of the second grade. A noticeable improvement in the conduct and bearing of the men at once began, and the effect of the reduction from one grade to another for misconduct is quite marked. Old men who had worn stripes

for twenty or twenty-five years were as pleased as children with new toys when they received their clothing of the first grade, and were quite proud of the fact that they had earned it by years of good conduct.

With the guards and keepers the effect was good, also. For them now begins a new line of work, requiring the exercise of greater energy, more intelligence, more discrimination of a certain kind, than before. The officer must more carefully do his work in order that the best effect may be produced upon the prisoner and he be helped to the self-control and desire for the right that form the main objects of the new method of treatment. The discrimination that the officer is now called upon to exercise is that needed in analyzing the intentions and spirit of the prisoner's actions and in leading, teaching and managing him more than before. To accomplish this, the selection of the officer or guard must be made on higher standards than before, and the record of a good life, intelligence, good principles with enough of youth and energy and enough of coolness and bravery must be the requisites on which good work can be obtained. It is not enough that this or that man was a good politician and a faithful adherent of a particular party standard, able to run with the "boys" and spend money freely to bring about a certain result in an election. He is not to deal with the prisoner politically, but as a man; and manhood and devotion to the right should lead him in the work. The officer must now be trained into habits of keen observation and shrewd deduction. On his correctness will greatly depend the accuracy of the record of a man's conduct, history, thoughts, ideas, manners, language, habits and tendencies, which forms the basis of the estimate of what his life will probably be if given the opportunities and freedom of the parole. This is serious business. It is tampering with thousands of years of human life, millions of days of ill-suffering or contentment, generations of good or bad citizenship. Therefore, a great many changes are being made and are to be made; new points of discipline to be enforced; old and pernicious customs and habits to be abandoned; everything to be shaped toward the betterment of prisoner, officer and the service of the State. It may cost more. A prisoner in some of the eastern prisons costs \$234 a year. Warden Harley's astonishingly low expense last year of \$111.14 for each one of the 899 prisoners will not only be increased by change of labor, increased prices for food and clothing, but the new methods of treatment of crime are more expensive as well as more profitable to the State. Everything is now being shaped for reformatory work in keeping with the wisdom of a merciful law, and in the future we hope and believe we can show to the citizens of Indiana the proofs of good work done.

DISCUSSION.

Dr. H. C. Sharp, physician of Indiana Reformatory: When the new law governing our institution was passed by the last Legislature, to go into effect the first of April, a very small proportion of the work was done, indeed. To transform a prison, with the men contracted to outside parties to do a given amount of labor, into an institution for the sole purpose of reforming and bettering men of a degenerate type, is a task far greater than the ordinary person, knowing nothing about it whatever, would first

think. We are in our mere infancy as to reformatory work. We have established three grades, the upper, the lower and the middle; we have introduced a code of rules solely with the idea of reforming the man; abolished the use of tobacco in every shape; improved the sanitary condition and introduced the wage-earning system. That, perhaps, would be a good thing to explain to you. Each man in the upper grade earns fifty-five cents a day. He pays forty-five cents for his keep and clothing; he is charged ten cents for each time he visits the physician; if he destroys any of his clothing, or anything in the cell, as combs, looking-glass, or anything of that kind, they are replaced and charged to him. The man is earning his living, and paying for what he receives. If he is charged with breaking any of the rules, he is taken before the superintendent, given a trial, and fined any sum from twenty-five cents to five dollars. If a man's fines aggregate five dollars within thirty days, he is reduced to the lower grade. When a man is admitted, he is placed in the middle grade. After a perfect record for six months in that grade, he is advanced to the upper grade. He cannot be paroled unless he is in the upper grade.

We have engaged the city superintendent to take charge of our school. It is carried on only at night, on account of the men being employed during the day. They attend school only after the day's work is done. What is contemplated by the management is to establish a manual training school, and give mechanical instruction, physical culture and a military drill. We have contracts outstanding, and as long as they are in existence they will be a hindrance to reformatory work. The object in giving a man his military training, his manual training and his physical culture is founded on the theory that by developing the muscular system and improving muscular control, you also bring about an ability for a man to control his mind as well. I firmly believe that it is a correct theory. Say that a man is of a high temper; he is confined in an institution for assault and battery; I believe it is brought about by an inability to control himself, and that if he is given manual training, it adds largely to his ability to control his mental condition and his temper.

As I said before, the work is in its mere infancy. It is the work of a lifetime to bring about a perfect institution of this kind. While the benefit is apparent now, what it will be when we get through I am satisfied will be something grand. Formerly men were turned out upon a cold world, their only recommendation being the brand of ex-convict. Under the present conditions a man who is taken there is taught a trade, his education is improved; when he is released employment is found for him, and he is given an opportunity to start upon an honorable road and to once more climb to his original condition of respectability and trustworthiness. A great many people think that every man that is placed in a reformatory is reclaimed from the ways of vice and degeneracy. This is untrue. There are cases of incurable criminality, as well as cases of incurable insanity, epilepsy and inebriety. It is not claimed by any institution in existence to-day that every man who is confined in a reformatory is reformed. But it certainly is a very great improvement over the old manner of handling criminals.

The President: We are now to have a paper on the subject of the feeble-minded, by Mr. Alexander Johnson, Superintendent of the School for Feeble-Minded Youth, at Fort Wayne.

THE STATE AND HER WEAKEST CHILDREN.

ALEXANDER JOHNSON.

The philosopher who watches the growth of States and nations sees development along many lines. The plainest and most apparent is usually the line of material progress, that which clears the forest, drains the swamp, irrigates the desert, builds the roads, canals and railways, establishes factories and shops, gives work and a living to hundreds of thousands of busy people. Next in attracting attention is the mental progress that such material advancement demands, resulting in schools, colleges and universities, institutes of technology and the like, with the great flood of literature, especially the magazines and newspapers which supply the necessary mental food. Then, perhaps, comes more slowly the aesthetic progress which is shown in the desire for beautiful things, grand public buildings, picturesque homes, art galleries, public gardens and parks.

Much less apparent, only well known to those who study it, or to those whose misfortunes or those of their friends bring them in contact with such things, is the progress made by the State in its dealings with the dependent, the defective and the delinquent. The hospitals, asylums, orphanages, reformatories and prisons are but poorly understood by the majority of even intelligent citizens. Yet the condition of these institutions, as to their adequacy and management, is one of the surest indications of real progress. They indicate whether the consciousness of the State has been awakened to things more important than money-making. It is as the civic conscience grows and strengthens that the State does her duty to the miserable.

Now in Indiana, and in most of our neighboring States, the public conscience has been fully awakened to the needs of many of the classes to whom we refer. Although provision for the insane is not yet complete, and there are still cases of insane people, who should have prompt hospital care, being kept in jails, poor asylums and other unfit places for weeks and months, yet there is approximately enough room in the State's hospitals, and the public at large is alive to the fact that all insane should be in the State or other adequate care. The schools for the blind and the deaf are equal, or nearly so, to the demands upon them. The care of the orphans and dependent children is receiving great attention. Since the last Legislature our laws governing the County Orphans' Homes place us in the very front rank of States in this regard. The new State agency controlled by the Board of Charities puts the work of finding homes for homeless children on a sound basis. Our reform schools are equal to almost any in the nation, and if not quite adequate in capacity, yet are

very nearly so. Every county has its asylum for the poor, every city has its hospital for the sick. Even the villages are taking wise thought for the poor in Associated Charities or Union Relief Societies. Surely in matters of charities and correction the public conscience is active and the public provision is generous.

Now in spite of this bountiful care and provision there is still one department of charitable work, and a very important one it is, in which the commonwealth has made only a mere beginning, having provided for not more than one-tenth of those who sadly need the care of the Mother-State. The weakest and most helpless of the State's children are the feeble-minded and idiotic. It is for them that I am to plead to-night, and I address myself to you as representatives of the people from every part of the State and urge you to think on what I say and to tell your neighbors and friends the facts I tell you.

Although we speak of the public care of the distressed as our State's Charities, yet there are many other considerations besides that of the sentiment of charity, that prompt our action. We care for the insane for our own protection as well as theirs. None of us would feel safe if we knew that a dangerous lunatic was at large in the town. Our schools for the deaf and the blind are part of the educational system of the State, and are designed to make self-supporting citizens out of those who, lacking such training, would be paupers. Our poor relief system, including the work of the township trustee and the county asylums, is an insurance against starvation to every citizen, and also an insurance against the assaults of men rendered desperate by famine. Every orphan child rescued from neglect and vice and made into a good citizen is a double gain to the State. In all these years it was not merely charity, but it is good public policy for us to tax ourselves to do this work. The benefit is to us as much or more than to the beneficiary.

If the appeal I have to make to-night, through you to the State of Indiana, had nothing to back it up but your charitable sentiments, I should still think I have a good case. But my appeal is not merely to the sentiment of charity. Every consideration of humanity, of wise statesmanship, of good public policy, combine to sanction and enforce the case of the feeble-minded. Even upon the lowest and most practical consideration, there is nothing which, done rightly, will help so much to diminish the drain on the pockets of the taxpayer as the wise and prudent care of these unfortunates.

Now let us look at some hard, unpleasant and sorrowful facts. We have in Indiana between 5,000 and 6,000 persons, who from mental weakness, other than insanity, are incapable of controlling their own lives and conduct. A few of these are the children of good intelligent people, honorable, useful and worthy citizens; their sad condition has been caused either by accident before or after birth or in some mysterious way which science can not yet explain. Some of them, I do not know how many, but I do know some cases, are victims of the civil war; their unhappy condition was caused by the mental anguish of their mother before they were born, thinking about her brave husband, fighting at the front to save this great nation of which you and I are so proud. But these are the exceptions; the majority are as they are, because their parents were the

same or similar. Not all the children of idiotic or feeble-minded parents are themselves idiotic or feeble-minded; some are paupers or thieves, or epileptics, or insane, or mute or blind. But nearly all the children born of imbecile parents are in such condition of body or mind that they can not, or do not, earn their own living without some other care than ordinarily comes to them, but you and I must work for them whether we will or no. They all or nearly all belong to those weaker ones whose condition is the reason for the existence of this Conference.

Of this kind of people we know that the nation has about 96,000, almost as many as of the insane, and as I said, Indiana has between 5,000 and 6,000. The precise number is not known; the only statistics we have are those of the U. S. Census of 1890, and in this department the figures are evidently erroneous. They are larger than those upon which my estimate is based. Now the interesting question for this Conference is, where are these people and what are they doing? The School for Feeble-Minded of Fort Wayne has 575 of them. I will tell you what they are doing presently. Of the rest, 136 who are under the age of 16 years, are knocking at the door of our school, and can not come in for want of room. The experience of the past justifies me in saying that before we get these 136 in, there will be twice as many more knocking at the door. About 1,000 are in County Asylums for the Poor. Of this number about 350 are women of child-bearing age. Most of these are the mothers of one or more illegitimate children. Most of them will be the mothers of more such children in the next few years, and most of their children will be idiotic, feeble-minded, scrofulous, consumptive, epileptic or tainted in some other way; the vast majority will join the dismal and downcast host who must live upon the fruit of other people's labor. Concerning the remainder little accurate information can be had at present. They were found by the Census takers in thousands. Each person here to-night probably knows a few of them. Some of them are from time to time usefully employed, but generally this is only intermittent work. A few are kept in seclusion by their parents who do not like their existence to be known; some are in jails or prisons; many of them are a burden on some poor family, perhaps already overburdened with other children; some are terribly neglected and abused. Few live in anything but an aimless way. Nearly all of them who are above the age of puberty are capable of reproduction, and like other irresponsible animals they exercise that capability whenever opportunity offers.

Do not feel badly for our State because of these facts. Indiana is only like the rest of her sisters. The State conscience is not awake to the needs and the dangers of this class of weak ones. Many of those who realize the dangers and evils think that the remedy, if remedy there be, is too costly to be attempted.

There is one ascertained fact about this class of whom I am speaking, which I have not yet stated so positively as I must. It is known, with certainty, that of all physical or mental traits which are passed down by heredity from parent to child, these peculiar traits which we call idiocy and imbecility, are the most certain to be inherited. Think then what we are doing when we are neglecting these poor creatures. We are allowing a steady increase of a most undesirable class of citizens; we are building up the burden which our children must bear.

I think I have stated the case with moderation. We have present many careful students of social questions, members and officers of the Board of State Charities, county officials and others. If I have overstated my case, I ask them to correct me when I sit down, or at once.

Now if there were nothing to say about these dreadful facts but just to state them and offer no remedy, I should not be talking to you to-night. Not that evils do not exist for which we have found no remedy, and yet which must be made public. It is often necessary to tell of evils that seem almost hopeless, only I would not be doing it. I would leave it to people whose chief business in life is to tell us things. My chief business is doing things. I believe my chief business just now is to show in a common sense, practical way, not by argument and talk, but by hard facts, like bricks and mortar, schools and shops, corn and pork, milk and butter, shoes and clothing, beef and potatoes, how the State should do its duty to these pitiful people, whose helplessness and danger pulls so hard on our sympathies when we comprehend them. There is a remedy, and it is within our power. It is no Utopian scheme, but a common man's work, to be done with common sense and good heart. The State must take care of all these poor people for life, must give them a good home and train those of them who can be trained so that they shall earn their own living when they are old enough and strong enough; must make them happy and contented; must give them all that other people have, except just one thing, and that is married life.

Now I can best tell you how I think the State should do the work for all the rest by telling you what we are doing with the 575 we have at Ft. Wayne. We have there a great big building which cost a great deal of money, and holds 520 children on a lot of 55 acres. We have also a frame building which cost very little, and holds 55 boys on a farm of 505 acres, partly owned and partly rented. Of our 575, 351 are in school part of the day, and all learn something. Our youngest child is 5, our oldest 47, still always children. Every child able to work does a little to help, many do a great deal. Of our 575, about 120 can properly be classed as quite self-supporting, i. e., the work they do is worth the entire cost of their board, clothes and care. These are the older children, who have gone through school, and now belong to the industrial or domestic departments. They are our shoemakers, tailors, dressmakers, laundresses, assistant cooks, helpers of the engineer and blacksmith, gardeners, teamsters, milkers, brickmakers, bricklayers, hodcarriers, assistant carpenters, mattressmakers, hostlers, plowmen and those employed as aids in the care of the younger and weaker children. Our garden force gave us a splendid supply of vegetables all summer, and enough canned tomatoes, kraut and other vegetables, except potatoes and onions, for the winter. Our brickmakers molded and burned a quarter million good brick this season, and as it was their first year, we think they will make half a million next year. Our milkers send us down about seventy-five gallons of milk every day, and our farm boys give us fat hogs enough to provide all our hams, bacon, pork and lard. Our shoe shop gives us about 1,200 new pairs of shoes, and does 3,000 or more mending jobs each year. Our laundry boys and ironing-room girls take care of about 11,000 pieces every week. In each department is one or more paid employe, usually only one, the fore-

man of the gang, working with the feeble-minded boys or girls. Our brass band makes music for all, but our singing classes show results that surprise our friends. Our schools begin below the kindergarten, and end in the industrial building. We think we have as good chapel services as anybody, and we gave one of our quarterly review Sunday School lessons so well that we were invited to give it as a normal lesson for the Township Sunday School Institute and Convention.

We are doing a little better work every year and are doing it a little more cheaply because we are learning to do it better. When I tell visitors, here is a boy, or here is a girl, who is quite self-supporting, they often say, "But he can not do a man's work," and I say, "No, certainly not. A laboring man with steady employment can support himself and a family. If he could do a man's work, he would be three times self-supporting. If he does one-third of a man's work, he supports himself in this institution;" and then they begin to understand that our workers are happier with us than out in the world, because we do not overtask them, nor expect of them any more than they can do without undue fatigue of body or brain.

Now, that I have told you something of what we are doing, you will begin to see my plan for the whole work. Give us all the children of feeble minds, let us train them in our schools and graduate them to our farms, our shops and other industries. Let us keep them when they grow to the age and stature of men and women, and very shortly you will have all the feeble-minded in the safe, motherly care of our good mother State, and one source of trouble, one prolific fountain of evil will be stopped. This is the normal way, to begin with them as children and keep them when full-grown. But there is just one class of adults, whom I would like to see given us at once. It is the feeble-minded women of child-bearing age, now in the County Poor Asylums. I have already told you why these should have the State's care. The annual cost of each of these poor women to the taxpayer is about \$75.00. Our brickyard force next summer will try to make bricks enough to build homes for three hundred of them, then we shall ask the Legislature of 1899 for enough money to make the bricks into good plain, substantial cottages, and to give us an increase of our maintenance fund, enough to care for them at not to exceed what they are costing the taxpayers now.

Of course in a few years, if we take in the young children and keep extending our accommodation, the institution would grow too large and unwieldy for economy and thorough management. I think with our present land we ought not to more than double our present population. With 500 acres more we might take in 1,500. Then there must come another institution in the southern part of the State, built and equipped better than ours because gaining knowledge from our experience. Perhaps also the Legislature will take our epileptics from us, or at least give us no more of them, by establishing a special epileptic colony, as Ohio and New York have done. However, these things may be, for the next few years. I think the course to be pursued is plain and certain.

Now, if this plan seems feasible, sensible and practicable, if the needs and the advantages are anything like what I have described them to be, will you not all help us to secure the room and maintenance we

need by urging our claims upon your representatives and senators? What we are doing for the feeble-minded and idiotic may be done in similar ways for all those who need the State's parental care, and who for their own sakes and for the sake of ourselves and our children should be eliminated and segregated.

The President: There is a pleasant duty for me to perform at this time—that of introducing to you the new president. There is no one more competent to preside over the sessions of the next Conference than Miss Wilson.

Miss Wilson: I thank the Conference very much for the honor conferred upon me. I do not feel big enough to succeed Mr. Charlton, but I will promise to grow during the coming year, and then I will take the people of Evansville with me, and try to fill his place.

DELEGATES.

- Akin, Wm. N., Jr., Evansville, Mayor.
 Alden, Lyman P., Terre Haute, Superintendent Rose Orphan Home.
 Alden, Mrs. Lyman P., Terre Haute.
 Allen, James L., Covington, member Board of Managers Institute for Blind.
 Armstrong, Mrs. C. W., Boonville.
 Austin, M. F., New Albany.
 Ball, W. C., Terre Haute, member Board of Control Reform School for Boys.
 Ballenger, J. O., Economy.
 Banks, T. H., Gas City, Superintendent Grant County Poor Asylum.
 Bayard, Mrs. Joseph, Vincennes.
 Bayard, Mrs. Samuel, Evansville.
 Bicknell, Ernest, Indianapolis, Secretary Board of State Charities.
 Bishop, George, Richmond, Township Trustee.
 Blaker, Mrs. Eliza O., Indianapolis, Superintendent Free Kindergartens.
 Blass, Rev. Julius, Evansville.
 Bonner, S. A., Greensburg, President Board of Managers Institution for Deaf.
 Booth, N. B., Evansville.
 Bunten, J. M., Gentryville.
 Burkhardt, John, Rockport, Township Trustee.
 Caldwell, Mrs. Mary, Evansville.
 Cantrall, Dr. Frances, Evansville.
 Chandler, Miss Bessie M.
 Charlton, T. J., Plainfield, Superintendent Reform School for Boys.
 Chrisney, Pharaoh, Chrisney, Township Trustee.
 Clark, Mrs. John, Vicksburg, Miss.
 Clark, Robert, Indianapolis.
 Clausmer, E. F., Fort Wayne.
 Cline, H. O. P., Jonesboro, Township Trustee.

- Collins, F. I., Evansville, Chaplain Southern Hospital for Insane.
Collins, Mrs. F. I., Evansville.
Conklin, Mrs. Julia S., Westfield, Secretary Board of Trustees, Soldiers' and Sailors' Orphans' Home.
Cutler, Mrs. J. H., Evansville.
Dausman, J., Evansville.
Davenport, Miss Sallie, Petersburg, Matron Orphans' Home.
Davids, T.
Davis, J. E., Selma, Township Trustee.
Davis, S. B., Terre Haute, President Board of Children's Guardians.
Dorsey, Mrs. Sarah P., Princeton.
Ebernine, Martha A., Evansville.
Eddinger, Charles F., Brownstown, Superintendent County Poor Asylum.
Elder, John R., Indianapolis, member Board of State Charities.
Felts, Herman W., Ft. Wayne, Superintendent Allen County Poor Asylum.
Fetter, Frank A., Bloomington, Economics and Social Science, State University.
Ferry, Miss Anna, Evansville.
Ferry, Miss Rose, Evansville.
Fettinger, Cora, Petersburg.
Fettinger, Frances, Petersburg.
Fettinger, S. H., Petersburg, Superintendent Pike County Poor Asylum.
Fisher, Mrs. Harriet, Boonville.
Fitzwilliam, N. M., Evansville.
Flickner, P. B., New Albany, Township Trustee.
Flickner, Mrs. P. B., New Albany.
Ford, Mrs. George, New Harmony.
Ford, Mrs. William, New Harmony.
French, Ida S., Evansville, Kindergarten Association.
French, William S., Evansville, Industrial Aid Society.
Fritsch, Dr. W. A., Evansville.
Gardner, W. R., Washington, member Board of Trustees Southern Hospital for Insane.
Gavisk, Rev. Francis H., Indianapolis.
Gebauer, T. C., Owensboro, Ky.
Goodze, Sarah G., Evansville.
Gottschalk, D. N., Bluffton, Superintendent Wells County Poor Asylum.
Gough, Edward, Boonville.
Graham, A. H., Knightstown, Superintendent Soldiers' and Sailors' Orphans' Home.
Greely, Miss Laura, Indianapolis, Clerk Board of State Charities.
Griswold, H. M., Terre Haute, Township Trustee.
Griswold, S. A., Terre Haute.
Grout, C. S., Indianapolis, Secretary Charity Organization Society.
Hargrove, Theo., Greenfield, Superintendent County Poor Asylum.
Harper, Miss Nansie, Terre Haute, Secretary Society for Organizing Charity.
Harrison, Cora, Evansville, Township Nurse.
Hart, H. H., St. Paul, Minn., Secretary Board of Corrections and Charities.

- Hart, W. H., Indianapolis, Deputy Auditor of State.
Hart, Mrs. W. H., Indianapolis.
Harvey, John C., Centerville, Superintendent Wayne County Poor Asylum.
Hathaway, Miss Sarah, Mishawaka, Superintendent Children's Aid Society.
Heim, C., Chandler, Township Trustee.
Henby, J. K., Greenfield, Township Trustee.
Hornbrook, R. S., Evansville.
Huddart, B.
Hughes, Amelia, Evansville.
Hughes, C. A., Evansville.
Hughes, Miss Mary, Evansville, Ladies' Relief Association.
Hughes, Mrs. P. R., Evansville, Ladies' Relief Association.
Hunter, James, Elwood.
Jenkins, Mrs. J. E., Princeton, County President W. C. T. U.
Johnson, Alexander, Ft. Wayne, Superintendent School for Feeble-Minded.
Johnson, Erastus, Petersburg.
Johnson, Thomas A., Winslow.
Jump, Mrs. S. G., Muncie, Matron Orphans' Home.
Kahn, S. S., Evansville.
Kalley, Mrs. S. E., Danville, Ill.
Knauth, Mrs. Pauline, Evansville, Matron Orphans' Home.
Leich, August, Evansville.
Lemcke, Mrs. Anna, Evansville.
Lester, Mary E., Washington, Matron Orphans' Home.
Lindsay, Mrs. H. M., Evansville.
Lord, C. C., Greensburg, Township Trustee.
Males, W. E., Evansville, Township Trustee.
Males, Mrs. W. E., Evansville.
McBarron, Rev. Eugene, Evansville.
McCarty, Miss Stella, Evansville, Superintendent Free Kindergartens.
McInnerney, P. J., Evansville.
McMahon, Dr. Agnes, Evansville.
McMahon, William R., Huntingburg, member Board of Trustees, Southern Hospital for Insane.
Miller, M. O'Byrne, Evansville.
Moran, Thomas F., Lafayette, Purdue University.
Mount, Hon. James A., Governor of Indiana.
Murphy, C. J., Evansville, member Board of Trustees Soldiers' Home.
Murphy, Mrs. C. J., Evansville.
Myerhoff, Mrs. Jennie, Evansville, Woman's Relief Corps.
Myerhoff, Capt. Charles, Evansville.
Nexsen, Mrs. M. L., Evansville, Superintendent Orphans' Home.
Nicholson, Timothy, Richmond, member Board of State Charities.
Nourse, J. W., Rockport.
Ohlering, Louis J., Evansville.
Palmateer, Mrs. Annie E., Terre Haute.
Pardee, Mrs. W. McK., New Harmony.
Patterson, H. V., Loogootee, Township Trustee.
Peele, Mrs. Margaret F., Indianapolis, member Board of State Charities.

- Perigo, Mrs. J. W., Boonville.
Pershing, Arthur C., Muncie, Township Trustee.
Presnell, James, Vincennes, Superintendent County Poor Asylum.
Raleigh, Mrs. Eldora, Newburgh.
Reed, A. C., Seelyville.
Reed, Albert J., Seelyville, Township Trustee.
Reed, Dorsey, Boonville, Township Trustee.
Reynolds, R. C., Bluffton, County Commissioner.
Risley, F. P., Keystone, Township Trustee.
Roache, Miss Isabella W., Indianapolis, member Board of Managers, Reform School for Girls and Woman's Prison.
Roberts, Mrs. Phoebe, Greensburg.
Robinson, J. L., Cato, County Commissioner.
Rose, Dr. B. S., Evansville.
Rumpp, Lulie H., Evansville, Township Nurse.
Rypins, Rabbi Isaac L., Evansville.
Sanders, J. M., Connersville, Superintendent Fayette County Poor Asylum.
Sanford, T. A., Evansville.
Sefrit, Charles G., Washington.
Shafer, Mrs. George, Boonville.
Shafer, Mrs. J. C., Boonville.
Shanklin, John Gilbert, Evansville.
Shanklin, Mrs. John Gilbert, Evansville.
Shaul, George K., Pendleton.
Shreeve, George W., Anderson, Township Trustee.
Spink, Dr. Mary A., Indianapolis, member Board of State Charities.
Stilz, John J., Evansville.
Streeter, Wm. B., Indianapolis, State Agent, Board of State Charities.
Swormstedt, W. L., Evansville, member Board of Trustees, Southern Hospital for Insane.
Thomas, Mrs. Clotilde P., Evansville.
Triplett, P. B., Evansville.
Triplett, Mrs. P. B., Evansville.
Turner, Rev. J. W., Evansville.
Von Staden, Christopher, Scottsburg, Superintendent County Poor Asylum.
Von Staden, Mrs. Christopher, Scottsburg.
Walker, Mrs. Claire A., Indianapolis, member Board of Managers, Reform School for Girls and Woman's Prison.
Warren, Wm., Evansville.
Warren, Mrs. Wm., Evansville.
Wartman, Capt. James, Evansville.
Wertz, T.
Whitman, Thomas, Oakland City, County Commissioner.
Wilder, Emma D., Boonville, Matron Orphans' Home.
Wilson, Miss Mary T., Evansville, Secretary of the Conference.
Wilson, Mrs. O., Evansville.
Wilson, Rev. S. N., Evansville.
Wines, Fred H., Springfield, Ill., Secretary Board of State Charities.

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THIRTY-THIRD QUARTERLY COMPARATIVE EXHIBIT OF

For the Six Months

MOVEMENT OF POPULATION. EXPENDITURES. STATISTICS OF

MOVEMENT OF POPULATION, STATISTICS OF OFFICERS, EMPLOYES, ETC.	CHARITABLE				
	HOSPITALS FOR INSANE.				
	Central.	Northern.	Eastern.	Southern.	Total.
INMATES.					
Enrolled November 1, 1897.	1,613	632	542	432	3,219
Temporarily absent November 1, 1897.	117	32	20	37	206
Received during six months ending April 30, 1898.	258	82	50	118	508
Discharged, died or withdrawn during same period.	272	67	44	33	416
Total enrolled April 30, 1898.	1,599	647	548	517	3,311
Temporarily absent April 30, 1898.	96	40	28	47	211
Daily average actually present during six months ending April 30, 1898.	1,490.8	603.23	520.9	444	3,058.93
Same for six months ending April 30, 1897.	1,491.5	576.51	505.6	404	2,977.61
Same for six months ending April 30, 1896.	1,488	533.77	444.3	399	2,865.07
Same for six months ending April 30, 1895.	1,439.3	496.21	436.4	400	2,771.91
Same for six months ending April 30, 1894.	1,459.9	435	431	380.15	2,706.05
Increase of daily average for past six months over corresponding period of preceding year. . . . .	. . . . .	26.72	15.3	40	81.32
Decrease of daily average as above. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
ADMINISTRATION.					
Average number for six months of—					
Officers.	19.83	10	10	9	48.83
Teachers, literary, etc. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Teachers, industrial. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attendants.	145.49	56	57	49	307.49
Domestics, laborers and other employes.	134.29	72	53	48	307.29
Guards. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Total.	299.61	138	120	106	663.61
Number of above boarded by the institution.	289.61	134	113	101	637.61
Average of administration (i.e. number of inmates to each person on salary).	5.03	4.47	4.45	4.31	4.69
Average of patients to each attendant in Hospitals for the Insane.	10.25	10.77	9.1	9.06	9.95
Total number of days' board furnished (inmates and administration).	322,254	133,439	114,736	98,645	669,074
EXPENDITURES.					
MAINTENANCE.					
Administration (salaries and wages).	\$43,670 50	\$19,652 32	\$18,212 69	\$16,469 11	\$98,004 62
Subsistence.	46,696 38	13,856 08	12,039 43	12,368 31	84,960 20
Clothing.	3,011 66	1,106 95	1,407 91	542 22	6,067 74
Office, domestic and out-door departments.	26,189 32	10,258 64	10,021 48	8,779 63	55,249 07
Ordinary repairs and minor improvements (defrayed from regular appropriation).	4,746 77	2,309 73	665 64	1,837 13	9,559 27
Total maintenance.	\$124,314 63	\$47,182 72	\$42,347 15	\$39,996 40	\$253,840 90
CONSTRUCTION.					
New buildings and furnishing of same.	\$13,368 98	. . . . .	. . . . .	. . . . .	\$13,368 98
Extraordinary repairs and minor improvements (defrayed from special appropriation). . . . .	. . . . .	. . . . .	. . . . .	\$6,284 78	6,284 78
Total construction.	\$13,368 98	. . . . .	. . . . .	\$6,284 78	\$19,653 76
Grand total expenditures for maintenance and construction.	\$137,683 61	\$47,182 72	\$42,347 15	\$46,281 18	\$273,494 66
Receipts and earnings.	719 07	103 43	40 94	. . . . .	863 44
Net total expenditures.	\$136,964 54	\$47,079 29	\$42,306 21	\$46,281 18	\$272,631 22

Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for
 Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for
 \$1,503.98 of this amount spent during year ending October 31, 1897.

THE STATE CHARITABLE AND CORRECTIONAL INSTITUTIONS.

Ending April 30, 1898.

OFFICERS, EMPLOYES, ETC. AVERAGES. PER CAPITAS, ETC.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.						
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls and Woman's Prison.			Reform School for Boys.	Total of Correctional Institutions.
								W.	G.	Tot.		
459	639	317	133	570	5,337	884	819	43	269	312	593	2,608
48		2		14	270				63	63	45	108
192	46	2	8	16	772	161	339	14	27	41	135	676
164	59	2	16	15	672	234	231	13	16	29	114	608
487	626	317	125	571	5,437	811	927	44	280	324	614	2,676
77		15	1	22	326				76	76	70	146
480.5	605	307.5	122.56	554.8	5,129.29	841.2	889.05	43.6	211.35	254.95	564.54	2,549.74
	590	307.2	121.8	544.1	4,540.71	879.31	830.39	47	207	254	535.55	2,499.25
	617	298.20	125.75	492.5	4,398.52	853.30	842.50	37	181	218	512.7	2,426.5
	627	282.66	114.16	481.5	4,277.23	900.34	798.50	40	162	202	572	2,472.84
	593	263.5	137.5	459.5	4,159.55	884.67	678.05	49	152	201	503	2,267.17
	15	3	.76	10.7		38.11	58.66	3.4	4.35	.95	28.99	50.49
7	7	10	8	9.8	90.63	9	13		7		9	38
	15	25	10	8.7	58.7				3		4.67	7.67
	11	3.66	3	9.2	26.86				8		17.33	25.33
	19	9	2	32.8	370.29							
62	40	28.34	20	40.9	498.53	3			5		13.5	21.5
						38	37.5					75.5
69	92	76	43	101.4	1,045.01	50	50.5		23		44.5	168
64	89	40	35	96.4	962.01	13	46.5		17		39.5	116
7.5	6.57	4.21	3.06	5.47	5.02	16.82	17.6		11.08		12.68	58.18
98,554	125,614	62,897	28,518	117,867	1,102,525	154,610	169,334		49,223		109,331	482,498
\$7,054 82	\$14,855 94	\$19,449 12	\$7,587 70	\$16,874 60	\$164,126 80	\$19,684 82	\$14,241 63		\$6,293 62		\$9,916 57	\$50,136 64
10,828 33	15,372 97	8,328 00	4,466 71	10,239 14	134,195 35	14,236 87	20,318 40		4 614 05		8,008 73	47,178 05
2,550 70	5,776 23	941 64	15 65	2,812 36	18,194 32	2,158 93	4,778 01		1,790 47		4,148 20	12,875 61
12,175 69	9,086 37	6,047 04	3,835 92	16,972 38	103,366 47	21,034 69	12,495 39		6,453 85		11,688 55	51,672 48
4,724 11	2,671 65	1,174 45	382 45	4,874 45	23,386 38	2,053 79	2,151 58		1,072 88		1,480 25	6,758 50
\$37,383 65	\$47,763 16	\$35,940 25	\$16,588 43	\$51,802 93	\$443,269 32	\$59,169 10	\$53,985 01		\$20,224 87		\$35,242 30	168,621 28
		\$86 53			\$13,455 51		\$6,830 71					\$6,830 71
\$571 68					6,856 46		2,730 52		\$642 29			3,372 81
\$571 68		\$86 53			\$20,311 97		\$9,561 23		\$642 29			\$10,203 52
\$37,905 33	\$47,763 16	\$36,026 78	\$16,588 43	\$51,802 93	\$463,581 29	\$59,169 10	\$63,546 24		\$20,867 16		\$35,242 30	178,824 80
2,278 72	601 03	502 00	1,721 99		5,967 18	22,920 08	24,530 95		968 66			48,419 69
\$35,626 61	\$47,763 16	\$35,425 75	\$16,086 43	\$50,080 94	\$457,614 11	\$36,249 02	\$39,015 29		\$19,838 50		\$35,242 30	130,405 11

the six months ending April 30, 1898 \$588,019 22
the six months ending April 30, 1897 468,539 36

CHARITABLE

CLASSIFICATION OF MAINTENANCE—
EXPENDITURES.

HOSPITALS FOR INSANE.

	Central.	Northern.	Eastern.	Southern.	Total.
ADMINISTRATION.					
Trustees or Directors					
Officers	\$8,420 00	\$3,820 00	\$3,489 96	\$3,549 96	
Teachers—literary, etc.					
Teachers—industrial					
Attendants	18,769 65	8,058 00	7,523 30	6,227 58	
Domestics, laborers and other employes	16,480 85	7,774 32	7,199 43	6,691 57	
Guards					
Total	\$43,670 50	\$19,652 32	\$18,212 69	\$16,469 11	\$98,004 62
SUBSISTENCE.					
Fresh meats	\$12,674 24	\$1,470 39	\$3,286 17	\$4,781 33	
Salted meats and lard	2,831 67	1,402 77	588 31	429 90	
Fish (fresh and cured), oysters, etc.	1,041 05	236 00	343 25	81 43	
Butter, eggs, and poultry	5,303 19	2,218 35	2,374 14	1,374 68	
Vegetables	3,069 07	772 76	1,058 17	217 67	
Fresh fruits	341 70	123 33	171 49	97 31	
Dried fruits	1,320 49	124 84	81 73	24 80	
Canned goods	1,976 00	292 79	412 34	255 44	
Breadstuffs, cereals, beans, etc.	6,314 51	2,393 14	2,112 52	1,912 34	
Vinegar and syrup	263 82	254 21	170 22	147 28	
Tea, coffee and sugar	6,930 55	1,810 59	1,078 23	1,617 01	
Milk	3,258 00	*	*	1,204 56	
All other food supplies	1,372 09	156 91	362 86	224 56	
Total	\$46,696 38	\$13,856 08	\$12,039 43	\$12,368 31	\$81 960 20
CLOTHING, ETC.					
Clothing	\$744 57	\$609 13	\$790 04	\$330 28	
Shoes	495 50	418 10	276 24	165 45	
Tailor and sewing room supplies	1,771 59	78 72	341 63	46 49	
Miscellaneous					
Total	\$3,011 66	\$1,105 95	\$1,407 91	\$542 22	\$6,067 74
OFFICE, DOMESTIC AND OUT-DOOR DEPARTMENTS.					
School supplies					
Library, newspapers and periodicals	\$297 62	\$175 20	\$44 16		
Stationery and printing	368 21	298 87	151 17	122 71	
Industrial department					
Furniture, fixtures, bedding and other household equipm't.	3,445 55	1,124 97	1,226 10	1,273 98	
Laundry supplies, soaps and other cleansers	3,057 78	1,368 53	410 87	768 45	
Medicines, instruments and other sick ward supplies	1,048 91	375 75	375 45	413 62	
Postage, telegraphing and telephoning	388 88	182 53	206 64	159 86	
Freight and transportation	15 26	179 85	100 23	34 16	
Stable, farm, garden, provender, etc.	537 99	850 16	872 40	460 03	
Ice	351 04	69 15	118 96	204 90	
Tobacco	183 62	211 93	228 21	235 32	
Music and amusements	257 50	80 04	201 77	427 11	
Expense of discharged inmates		1 43			
Fuel	8,352 09	4,603 49	5,241 78	3,745 73	
Light	352 12	327 65			
Engineer's supplies	1,288 98	260 21	318 82	339 04	
Other classifications	15,314 22	148 88	524 92	577 14	
Unclassified expenses	629 55			17 58	
Total	\$26,189 32	\$10,258 64	\$10,021 48	\$8,779 63	\$55,249 07
ORDINARY REPAIRS AND MINOR IMPROVEMENTS. (Defrayed by regular appropriations.)					
Materials	\$1,138 87	\$787 09	\$619 74	\$1,257 19	
Labor	3,607 90	1,522 64	45 90	579 94	
Total	\$4,746 77	\$2,309 73	\$665 64	\$1,837 13	\$9,559 27

* Milk produced on institution farm.

† \$2,243.86 of this amount was expended for permanent improvements.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.				
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls and Woman's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$1,050 00	\$750 00 1,590 00 2,760 00 2,418 56 2,280 00 6,004 82	\$2,056 62 11,552 82 1,110 00 1,052 89 3,676 79	\$2,040 00 2,637 00 630 00 360 00 2,220 70	\$350 00 2,625 62 2,304 00 1,393 81 4,315 37 5,885 80	..... ..... ..... ..... ..... .....	\$750 00 3,850 00 1,028 32 14,055 50	..... \$4,608 07 9,633 56	\$750 00 2,134 38 496 80 1,343 64 1,568 80	\$750 12 2,912 65 1,012 64 3,361 00 1,880 16	..............................
\$7,054 82	\$14,855 94	\$19,449 12	\$7,887 70	\$16,874 60	\$164,126 80	\$19,684 82	\$14,241 63	\$6,293 62	\$9,916 57	\$50,136 64
\$1,403 63 1,347 89 826 85 1,314 02 1,087 53	\$3,759 46 1,558 83 126 35 3,081 32 383 65	\$2,415 59 692 21 123 27 1,587 59 452 47	\$917 58 187 24 128 72 792 54 415 85	\$2,086 82 90 07 279 88 1,345 33 924 88	..... ..... ..... ..... .....	\$3,441 37 1,805 41 169 19 1,000 77 1,311 93	\$8,181 38 874 26 100 12 873 34 2,278 81	808 08 183 81 98 49 351 13 427 49	\$1,581 85 747 13 103 53 269 95 1,216 09	.........................
188 56 266 23 650 38 1,314 73 115 10	589 10 271 14 1,614 48 2,078 81 101 25	119 68 102 96 577 05 1,280 88 62 06	102 45 38 13 59 15 287 17 30 03	286 52 382 92 443 30 2,616 50 462 22	..... ..... ..... ..... .....	9 67 350 72 385 91 4,248 95 109 80	169 08 321 58 965 06 5,426 50 377 04	166 94 329 64 77 07 951 59 81 89	173 87 137 67 69 35 2,602 53 267 73	.........................
1,627 15 641 10 45 16	1,562 89 325 69	783 64 22 20 108 40	560 45 533 26 414 14	941 07 379 63	..... ..... .....	1,153 19 51 60 198 36	719 53 31 70	581 57 412 86 143 49	709 77 129 16	...............
\$10,828 33	\$15,372 97	\$8,328 00	\$4,466 71	\$10,239 14	\$134,195 35	\$14,236 87	\$20,318 40	\$4,614 05	\$8,008 73	\$47,178 05
\$2,413 40 130 80 6 50	\$1,052 25 779 87 3,822 67 121 44	\$670 62 261 05 9 97	\$14 55 1 10	\$783 90 569 98 1,460 92 27 56	..... ..... ..... .....	\$1,508 32 605 61 45 00	\$2,552 37 1,468 50 757 14	\$1,341 02 266 72 143 73 39 00	\$1,036 75 1,353 82 1,757 63.....	....................
\$2,550 70	\$5,776 23	\$941 64	\$15 65	\$2,842 36	\$18,194 32	\$2,158 93	\$4,778 01	\$1,790 47	\$4,148 20	\$12,875 61
..... \$50 47 282 55 2,869 97	\$484 08 24 70 129 82 292 30 2,202 73	\$271 88 20 20 42 58 542 91 571 11	..... \$221 33 20 50 464 54 185 27	\$149 26 77 66 242 14 1,974 31	..... ..... ..... ..... .....	\$98 55 594 57 696 61	\$281 45 44 95 467 54 946 74	\$110 61 200 26 95 39 173 39 139 48	\$972 66 256 28 202 98 1,440 44 1,003 89	.........................
381 73 816 50 139 10 806 69 1,064 95	489 19 219 52 420 43 418 64 1,073 18	526 30 188 83 70 57 376 96	56 86 29 32 74 55 91 42 43 74	1,734 65 569 45 174 60 138 79 4,524 15	..... ..... ..... ..... .....	357 40 563 77 402 51 795 32 885 97	626 49 503 53 499 27 709 78 180 12	806 53 396 23 132 94 24 20 153 12	410 62 146 85 389 14 1,862 20 983 62	.........................
292 65 261 32 3,522 39	516 60 300 00 1,436 46	83 72 74 63 2,320 30 296 20	47 50 1,826 86 434 89	71 66 154 69 5,053 50 187 18	..... ..... ..... .....	35 30 1,176 54 4,752 75 8,440 55 1,322 74	219 80 41 07 3,580 35 3,017 16 572 41	63 55 89 33 140 00 2,640 60 870 41	..... 141 91 74 75 1,412 88 688 68	.........................
784 09 81 73 821 55	44 45 996 44 37 83	107 87 352 29 200 69	177 77 146 07 15 30	459 08 1,291 83 169 43	..... ..... .....	567 11 345 00	213 07 102 00 489 66	37 80 292 29 87 72	860 78 840 87	...............
\$12,175 69	\$9,086 37	\$6,047 04	\$3,835 92	\$16,972 38	\$103,366 47	\$21,034 69	\$12,495 39	\$6,453 85	\$11,688 55	\$51,672 48
\$3,113 32 1,610 79	2,671 65	\$1,174 45	\$382 45	\$3,787 19 1,087 26	..... .....	\$2,040 45 13 34	\$2,139 58 12 00	\$551 78 521 10	\$1,374 40 105 85	..........
\$4,724 11	\$2,671 65	\$1,174 45	\$382 45	\$4,874 45	\$23,386 38	\$2,053 79	\$2,151 58	\$1,072 88	\$1,480 25	\$6,758 50

ANALYSIS OF EXPENDITURES PER CAPITA OF INMATES.	CHARITABLE				
	HOSPITALS FOR INSANE.				
	Central.	Northern.	Eastern.	Southern.	Total.
Gross maintenance for six months ending April 30, 1898 . . .	\$83 39	\$78 22	\$81 30	\$90 08	\$82 98
Same for corresponding period of preceding year	80 38	78 08	77 59	86 70	80 32
Clothing for six months	2 02	1 83	2 70	1 22	1 98
Same for corresponding period of preceding year	1 84	1 89	1 29	2 70	1 87
Repairs for six months	3 18	3 83	1 28	4 14	3 13
Same for corresponding period of preceding year	3 32	5 69	2 27	3 71	3 65
Net maintenance for six months	78 18	72 55	77 32	84 72	77 87
Same for corresponding period of preceding year	75 22	70 50	74 03	80 30	74 79
Total administration for six months	29 29	32 58	34 96	37 09	32 01
Same for corresponding period of preceding year	28 96	33 69	34 32	36 57	31 82
Tuition for six months					
Same for corresponding period of preceding year					
Personal attendance for six months	12 59	13 36	14 44	14 03	13 27
Same for corresponding period of preceding year	12 96	13 65	14 90	12 20	13 32
Domestic and other help for six months	11 06	12 89	13 82	15 07	12 47
Same for corresponding period of preceding year	10 92	13 42	12 54	15 58	12 32
Office, domestic and out-door expenses for six months	17 57	17 01	19 24	19 77	18 06
Same for corresponding period of preceding year	17 13	15 42	19 54	14 85	16 90
Total subsistence for six months	31 32	22 97	23 11	27 86	27 77
Same for corresponding period of preceding year	29 13	21 38	20 16	28 87	26 07
Cost of meats, fish, etc., for six months	11 10	9 46	8 10	11 92	
Same for corresponding period of preceding year	10 58	8 81	7 42	13 48	
Ditto butter, eggs and poultry for six months	3 56	3 68	4 56	3 10	
Same for corresponding period of preceding year	3 99	4 45	4 13	3 47	
Ditto breadstuffs and vegetables for six months	6 29	5 25	6 09	4 80	
Same for corresponding period of preceding year	4 92	4 26	4 72	5 33	
Ditto fruits and canned goods for six months	2 44	90	1 28	85	
Same for corresponding period of preceding year	1 52	71	1 07	52	
Ditto tea, coffee and sugar for six months	4 65	3 00	2 67	3 64	
Same for corresponding period of preceding year	5 45	2 60	2 01	2 99	
Ditto milk for six months	2 19	*	*	2 71	
Same for corresponding period of preceding year	2 19			2 32	
Ditto all other food supplies for six months	1 10	68	1 02	84	
Same for corresponding period of preceding year	48	55	81	75	
Cost of each day's board furnished inmates and adminis- . . . .	.145	.104	.105	.125	.127
Same for corresponding period of preceding year . . . . .	.134	.095	.091	.131	.119
Cost of each day's board furnished (based on daily aver- . . . .	.173	.127	.128	.154	.153
Same for corresponding period of preceding year . . . . .	.16	.118	.11	.159	.144

AVERAGE PRICES PAID FOR SUNDRY ARTICLES OF SUBSIST-

			(Cwt.		
Flour, per barrel	\$4 79	\$4 63 ¹	\$2 33 ¹	\$4 49 ⁸	
Fresh beef, per 100 pounds	6 17	6 56	6 86	6 43	
Ham, per pound	07 ³¹ ₁₀₀	08 ¹	06	09 ⁷	
Pickled pork, per pound					
Potatoes, per bushel	61	52 ¹	53	81 ³	
Beans, per bushel	97	1 11 ¹	1 04		
Butter, per pound	08 ⁶³ ₁₀₀	10 ¹	10 ¹	09 ¹	
Milk, per gallon	12	*	*	14	
Tea, per pound	24	19	17 ¹	30	
Coffee, per pound	13	20	13 ¹	14 ¹	
Sugar, per 100 pounds	5 51	4 91	5 40	5 00	
Ice, per ton	1 63		1 75	3 00	
Eggs, per dozen					

* Milk produced on institution farm.

INSTITUTIONS.

CORRECTIONAL INSTITUTIONS.

Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory for Men.	Reform School for Girls and Woman's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$77 70	\$78 95 76 98	\$116 88 109 95	\$135 35 133 69	\$93 37 100 67	\$86 42 85 76	\$70 34 58 94	\$60 72 61 12	\$79 33 93 90	\$62 43 55 10	\$66 13 62 39
5 31	9 55 9 22	3 06 3 04	13 23	5 12 4 83	3 55 3 22	2 57 2 39	5 37 6 89	7 02 11 73	7 35 4 88	5 05 5 37
9 83	1 42 2 11	3 82 2 54	3 12 10 51	8 79 12 84	4 56 4 66	2 44 3 30	2 42 1 57	4 21 15 37	2 62 1 51	2 65 3 57
62 56	64 98 65 66	110 00 104 36	132 10 122 95	79 46 83 00	78 31 77 88	65 33 53 24	52 93 52 66	68 10 66 80	52 46 48 71	58 43 53 45
14 68	24 56 23 47	63 25 58 96	64 36 70 13	30 42 36 76	32 00 31 19	23 40 21 87	16 02 20 08	24 69 26 11	17 57 19 13	19 66 21 12
	8 56 8 78	41 18 35 25	26 66 27 50	6 67 6 99	.....	Guards.	Guards.	13 37 14 02	11 08 13 07	.....
	3 77 3 86	3 42 3 32	2 94 2 96	7 78 10 75	.....				
12 50	8 36 6 86	11 96 13 11	18 12 24 18	10 61 12 65	.....				
25 34	15 02 15 92	19 67 21 26	31 30 26 46	30 59 26 89	20 15 18 52	25 01 16 41	14 06 13 80	25 31 22 24	20 70 15 65	20 27 15 97
22 54	25 41 26 27	27 08 24 15	36 45 26 36	18 46 19 35	26 16 25 17	16 92 14 96	22 85 18 78	18 10 18 45	14 19 13 93	18 50 16 36
7 45	9 00 8 87	10 51 8 61	10 06 9 66	4 43 4 91	.....	6 44 5 21	10 30 8 69	4 28 4 81	4 31 5 07	.....
2 73	5 09 4 82	5 16 5 44	6 47 6 56	2 42 2 57	.....	1 19 1 54	98 47	1 38 1 37	48 63	.....
5 00	4 07 4 33	5 64 4 57	5 74 3 01	6 38 6 01	.....	6 61 5 09	8 66 6 64	5 41 5 10	6 77 5 68	.....
2 30	3 96 3 58	2 60 2 19	1 63 1 70	2 01 1 82	.....	89 1 18	1 63 65	2 25 2 18	67 80	.....
3 39	2 58 3 22	2 55 2 77	4 57 1 97	1 70 2 39	.....	1 37 1 37	81 1 89	2 28 2 20	1 26 1 44	.....
1 33	*	07	4 35 2 27	* .....	.....	06 05	.....	1 62 1 73	* .....	.....
33	71 1 45	55 57	3 63 1 20	1 52 1 65	.....	37 52	48 45	88 1 07	70 92	.....
.109	.122 .126	.125 .117	.157 .113	.087 .092	.122 .116	.092 .081	.12 .103	.094 .095	.073 .071	.098 .087
.125	.14 .145	.15 .133	.201 .146	.102 .107	.145 .14	.093 .083	.126 .104	.10 .102	.078 .077	.10 .09

ENCE DURING THE SIX MONTHS ENDING APRIL 30, 1898.

\$5 07½	\$4 50	\$4 594	\$5 35	{Cwt. 1 \$2 37	.....	\$4 49	\$4 65½	\$4 47½	\$4 34½	.....
5 00	7 12½	6 30	7 00	6 52	.....	4 65	5 32	4 65	6 50	.....
08½	08½	083	10	.....	.....	10½	09½	09½	09½	.....
04½	.....	07	08½	.....	.....	05	056	05½	05½	.....
74	58	634	54½	51	.....	47½	67	65½	68½	.....
1 05	99	948	1 02½	1 05	.....	90	1 08	1 06	.....	.....
11	122	122	20	10½	.....	09½	08½	15½	13½	.....
12	.....	06	14	*	.....	16	.....	12	*	.....
20½	.....	213	32½	35	.....	11½	22½	23½	.....	.....
08½	14½	142	22½	15	.....	08½	09½	32½	10½	.....
5 45	4 84	4 887	5 15½	4 89½	.....	4 73	4 22½	4 73	4 99½	.....
.....	1 75	1 90	.....	35	.....	.....	4 37½	2 50	.....	.....

†This per capita includes the payment of a deficiency carried over from the previous year, and actually represents expenditures for about seven months.

The Charities Review.

ENLARGED. IMPROVED. BROADENED IN SCOPE.

Editor-in-Chief,
FRED. H. WINES, LL. D.

Business Manager,
MR. N. S. ROSENAU

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SEVENTH STATE CONFERENCE, INDIANAPOLIS, 1898.

President,

MISS MARY T. WILSON,
Evansville.

Secretary,

C. S. GROUT,
Indianapolis.

360.5
IN.



INDIANA BULLETIN

...OF...

Charities and Correction.

NINE MONTHS ENDING JULY 31, 1899.

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MARGARET F. PEELE.

AMOS W. BUTLER, Secretary.

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Thirty-Eighth
Quarter.

STATE HOUSE,
Indianapolis.

September,
1899.

The INDIANA BULLETIN OF CHARITIES AND CORRECTION is published by the Board of State Charities quarterly. The subscription price is twenty cents a year.

Its object is to be of service to persons connected with public and private benevolent institutions in the State; to State, county and township officials, and to all others who are interested in the management of our institutions, the care of their inmates, the wise expenditure of public money for the support of our dependent and helpless population, or the improvement of social conditions. It is necessary that a number of new subscribers be obtained. Do you want to receive the BULLETIN regularly? Ask your friends the same question. We shall be pleased to receive the subscriptions from all who are interested.

THE INDIANA BULLETIN.

SEPTEMBER, 1899.
THIRTY-EIGHTH QUARTER.

SUBSCRIPTION PRICE:
ONE YEAR—TWENTY CENTS.

Entered at the Indianapolis postoffice as second-class mail matter.

PROCEEDINGS

OF THE

SEVENTH INDIANA STATE CONFERENCE

OF

CHARITIES AND CORRECTION.

INDIANAPOLIS, NOVEMBER 15, 16 and 17, 1898.

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WILLIAM H. WHITTAKER, Michigan City.

AMOS W. BUTLER, Indianapolis, Secretary.

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OPENING SESSION.

The Seventh Annual State Conference of Charities and Correction was held in Indianapolis, November 15, 16 and 17, 1898, in Plymouth Church. The first session was called to order on Tuesday evening, November 15, by Mr. John H. Holliday, Chairman of the Local Committee. Prayer was offered by Rev. F. M. Elliott.

Mr. Holliday: It is with great regret I have to announce that our good Governor is not able to be here this evening. He has been greatly overworked and has also been ill, so that, notwithstanding the great interest he takes in this Conference, he is unable to come out. He has commissioned Mr. Nicholson to say a few words on his behalf.

Mr. Nicholson: I saw Governor Mount this afternoon about four o'clock. He had been very closely occupied all the forenoon and afternoon, and had been away from his office on account of illness, and he was nearly exhausted. He desired me to assure the Conference how much he regretted his inability to be here, and how much interested he is in the work, and that if his health permitted, he would look in upon us at some future session.

Mr. Holliday: The President, Miss Mary T. Wilson, needs no introduction to this audience. She will now deliver her annual address, and take charge of the proceedings.

PRESIDENT'S ADDRESS—"OUR WEAKEST POINT."

MISS MARY T. WILSON.

This Conference, which through its annual meetings has diffused the light of the new charity into all parts of our beloved State, had its foundation laid by the hand of one "of those immortal dead who live again in minds made better by their presence." This Conference is the outgrowth of the work of the Board of State Charities, and the hand that drafted the bill organizing that body was that of the Rev. Oscar C. McCulloch. How fitting it is that we should come to this building to take counsel together as to the best means of carrying on the great work which he mapped out for us. This beautiful edifice was the pride of his life. He designed it in every part, and its character speaks the nature of the man. It was here on this platform he made his last public appearance in charity work. He stood here then as the President of the National Conference of Charities and Correction, and it was on that occasion, out of his sympathetic heart and his keen sense of justice, he made that beautiful plea for the poor and unfortunate, which has become the keynote of our charity work, the sound of which must find its echo in every heart that hopes to earn a part in the divine promise, "Blessed is he that considereth the

poor." On the occasion of which I speak, a delegate, enthusiastic upon the question of organized charities, compared the relief given to the poor by individuals and by miscellaneous relief societies to guerilla warfare upon the grand army of paupers, which army he feared was marching forward to attack society. He spoke of the Gatling gun of legislation firing the hot shot of public relief, and in the cry to arms he certainly made a strong plea for organization. Mr. McCulloch, speaking of the subject, said: "I hate war and the signs of war. The blare of the trumpet is hateful to me. The images of war and the pictures of war and the picturesque presentation of charity from the side of war find no response from me whatever. I see no terrible army of paupers, but a sorrowful crowd of men, women and children. I speak of the spirit of charity organization. It is not a war against anybody. It is not an attack against any armed battalions. It is the spirit of love entering this world with the eye of pity and the voice of hope." My friends, the heart that felt these words is stilled, but the voice that gave them utterance has joined "The Choir Invisible," whose music is the gladness of the world. It is now almost ten years since the Board of State Charities was established. Mr. McCulloch had thought of it for nine long years before; during five of these years he had in mind the man who should fill the important position of Secretary of the Board. With the organization of the Board and the election of Mr. Alexander Johnson to the secretaryship, Mr. McCulloch's dream was fully realized, and Indiana was ready to carry out the great principles of right and justice for which he stood. It is told by the members of the Board that Mr. McCulloch often said if they accomplished in ten years all the reforms which in their first year they saw to be necessary they might be well content with their work. It took eight years to secure most of the legislation asked in the first year, and now we find laws upon our statute book which place our State institutions on a plane only dreamed of and hoped for ten years ago.

Each year the work of enlarging the great State institutions goes on. Each year the demand for admission increases, and as long as the demand continues the generous people of this State will meet it. But shall this work go on forever? Shall there never be an end to this demand for the State's care? There can be no end while those for whom we build are turned again upon the world to reproduce their kind. Let us think of that multitude yet unknown to life. Are they to come among us only to prolong the infirmities of the years that have gone before? Is this generation to burden the future with its fatal heritage of insanity, of feeble-mindedness, of pauperism and of crime? The State will show wisdom and benevolence in her care for the unfortunate and defective only when her methods shall include measures to prevent the repetition of these evils. Our county and township institutions are fruitful sources of supply for our State institutions. The systems under which they operate are wrong and need a thorough overhauling. An inmate of a county asylum once said to me: "Do you want to live to be a hundred?" I said I did. "Well," she said, "you get on the county." Now, I think if freedom from responsibility is conducive to longevity, it would be simply a matter of justice for county boarders to share with the taxpayers the thirty years they live beyond the allotted three score and ten. And who shall see that

the taxpayer gets his fifteen years? The Township Trustee in his capacity as overseer of the poor is the officer to whom the taxpayer must turn. The Township Trustee in his capacity of overseer of the poor wields an influence which reaches out and uplifts or degrades his fellow-men even to the third and fourth generation. The Township Trustee in his capacity of overseer of the poor is the most important officer in the State, whether we view his duties with the eye of the taxpayer or with the eye of the social scientist. For many years the amount expended by Township Trustees in Indiana in their care of the poor has amounted to hundreds of thousands in money, and in the increase of pauperism it has added an amount of wretchedness to human life that is beyond estimate. Our Board of State Charities discovered soon after its organization that Indiana, with a population fifty per cent. less than that of Ohio, was paying out annually through her Township Trustees fifty per cent. more for the support of her poor. Through the efforts of the Board this matter was brought to the attention of the Legislature, and in 1895 a law was passed asking such information as led to the knowledge that more than \$500,000 were spent annually in this State for the care of the poor. According to the report of 1897 there were last year aided by the Township Trustees in this State 82,235 persons, or one in every twenty-seven of our population. The law contemplates that the relief given by Township Trustees shall be temporary, but the report discloses the fact that, of this 82,235 persons aided, 33,892 were assisted for a period of three months or more. Out of this violation of the law paupers and criminals are made, and the taxpayers are thus made to contribute to a fund which not only increases their burdens but destroys hundreds of lives and entails misery and degradation upon thousands of the children of the future. The law directs the Township Trustee to remove such persons as may become permanent charges to the county asylum. And what is the county asylum like? My friends, there are asylums in Indiana to-day which offer nothing but the wretchedness of the lowest association to aged men and women who are compelled to seek their shelter; to the weak they afford no protection but that of a roof, while to the idle and vicious they give food and lodging during the winter, and when all the woods are green permit them to start on their annual tour through the country. This tour is made by begging, thieving and other questionable means, and winds up again at the county asylum when the first frost comes. Here, through another winter, they find food and shelter, while on the outside many an honest, hard-working taxpayer bends under a weight of care and responsibility. These things ought not so to be. When we come to apply business principles to the management of our county institutions, just as we have come to do in our State institutions, then this condition of things will be changed.

Think, my friends, of the population of a county asylum. It is made up from the most helpless, hopeless, wretched and degraded elements of society. Here feeble-minded girls and degraded women live under the same roof with lazy, vicious and dissolute men. They come and go at their pleasure. Very little control can legally be exercised over them. Think of such a household under the direction of any one but a man of the highest character, a man skilled in matters of discipline, a man with a full sense of the great responsibility which rests upon him. It will be

a great day for Indiana when it is written upon her statute book, Boards of County Commissioners shall, in the employment of Superintendents for the county asylums, take into consideration only the qualifications and fitness of the persons selected, and no person shall be selected or employed to fill these positions on account of his political belief or affiliation, and no Superintendent shall be dismissed on account of his political belief, faith or affiliation. Qualifications, character, merit and fitness shall be the only matters to be considered by the County Commissioners in the selection and retention of such Superintendents.

I would go further in the solution of the poor asylum question, by grouping the women of a certain number of counties in one county asylum and grouping the men and placing them in another. So long as we have buildings in which provision has not been made for the entire separation of the sexes, no supervision, however vigilant, can prevent the repetition of wrongs which, written, would make many a disgraceful chapter in the history of the State.

Of our county jails I forbear to speak. Suffice it to say that many of them are a disgrace to the State. Even in some of those jails where provision is made for the separation of classes and of the sexes, there is a total disregard of it, and old and young men and women mingle with a freedom which begets an endless amount of vice and crime.

And so it is with our Township Trustees making paupers, our county poor houses propagating wretchedness of every variety, our county jails making criminals, that we may go on supplying our State institutions with inmates till the end of time. But we will not have it so. The public is not willing that it should be so. They properly look to this body to suggest the means by which this awful tide of human wretchedness may be stayed. They will say with us that the giving of outdoor relief shall be in the hands of trained officers or that no relief shall be given except through the Superintendent of the county asylum. Public sentiment will demand that jails be put under severe penalty for permitting the mingling of prisoners of different classes and opposite sexes, and public sentiment will demand that the merit system be applied to the employment of the Superintendent of the county asylums, and just as soon as this sentiment crystallizes, these things will be done.

Let us hope that the facilities of the Board of State Charities may be increased, in order that their supervision of county and township charities may be close and intimate. The great work to be done in these institutions can best be done under the direction of this Board, which in its work with the great State institutions has accomplished what its promoter dreamed of and hoped for years ago, and which has been accomplished on lines laid down by him and followed by his co-workers with the faithfulness of friends and the loyalty of brothers devoted to one cause, and that the uplifting and upholding of those who, through heritage, misfortune or weakness, have a claim upon the strength of those who were born to a better fortune.

"WHAT SHALL THE STATE DO FOR THE FEEBLE-MINDED?"

ALEXANDER JOHNSON, SUPT. SCHOOL FOR FEEBLE-MINDED YOUTH.

There are many problems in government that have engaged the thoughts of statesmen for years, and are still unsolved. The question I am called on to ask and answer to-night is one of the most serious and pressing. Yet, as the program committee has put it, I believe the answer is within the reach of a plain man's wit.

Before I try to tell you what the State should do for the feeble-minded, I want you to think for a few moments about what these people are whom we call by this general name, and ask why the State should do anything for them.

For many years past the phrase feeble-minded has been used as a useful generic term. It includes people of all grades of mental defectiveness, except the insane. We constantly try to find euphemisms for misery and distress which shall, at least, appear to soften the harsh facts of existence, and the term feeble-minded, being a milder one than idiot or imbecile, is less distressing to the friends of the afflicted ones.

The feeble-minded differ among themselves as much or more than the strong-minded. The term is a relative one, and there are many border-line cases which it is hard to class with certainty. I suppose none of us are as strong in intellect as we would like to be. There is no hard and fast line dividing the imbecile from the ordinary citizen.

Many idiots and imbeciles are as feeble in body as in mind. Very few, perhaps none, are perfectly sound physically. Most of them, however, have fair bodily health, and some are very strong and robust. All but a very few can be taught something, and some can learn to do much useful work. Like other people, they learn best when they begin young.

Among the children classed as feeble-minded and properly sent to the School at Fort Wayne, are some of those known to every school teacher as the dullards. They learn little or nothing in the common school; they pass from grade to grade, if at all, because the teachers and the principals are tired of seeing them in one grade so long. Usually they leave school rather more stupid and inert than they entered it.

Under the elaborate training of such a school as ours at Fort Wayne, which attempts the systematic development of the physical, intellectual and emotional natures, many of these dullards respond to the stimulus given them, and their stunted minds become strengthened, as well as their feeble bodies, until they reach a standard very near, if not quite, up to that of normal youths. When these have passed through our schools, they are the graduates whom we can hope to discharge to the outer world as capable of taking up the duties and responsibilities of ordinary life. They form the small exception to the general class of our inmates, perhaps at most 5 per cent. of the total number.

For the other 95 per cent. such a discharge is not to be hoped. They may learn to read, write or cipher. Many who can not do this, yet learn to do much useful labor. Many of them—perhaps some day one-third of

the whole number, or even more—may be so trained that they can earn their own living under kind and firm control and wise direction. But with all our teaching we fail to impart to the really feeble-minded that mother wit, that saving common sense which the self-directing citizen must exercise. Develop them as we may in body and heart, they are still children in mind, and must always be cared for.

Now those with whom our training is successful, and who have the right control and direction, although they can never be discharged as self-directing, may cease to be a burden on society. They may be self-supporting, although not self-directing, citizens. But with very few exceptions all the feeble-minded who lack such control and training are and will be a burden on the community. With our good will, or without it, the workers who earn and pay the taxes must work for the feeble-minded who have not been taught to work for themselves, or who are not under proper control.

So the question of support is settled. The public, either by the State or municipality, or by private charity, or by the self-sacrifice of friends, must, and does, and will, support all the feeble-minded, except the very few who labor outside, and the trained, developed workers in the State institution.

Now, please bear in mind these propositions, and then remember some other facts. However defective the imbeciles may be in mind and body, yet there are very few of them who, if neglected, will not become the fathers and mothers of a new generation like themselves. The brightest of those who are out in the world often marry. Usually and naturally they take a partner to match. Most of the well-known idiotic families whom we find in the county asylums come from such unions. They are usually prolific, and their children, although not quite all idiotic or imbecile, are never normal. Some defect of body or mind or soul will be theirs. They will be idiots, epileptics, insane, tramps, paupers, prostitutes or criminals. I do not think that the men of the lower grades so frequently bequeath their infirmities to posterity, although we occasionally are horrified by some dreadful story of outrage perpetrated by an idiotic man. But the imbecile females of every grade are exposed to the lust of wicked men, as no other females are exposed. Ignorant of wrong—as irresponsible as the lower animals—they obey the instincts of their animal nature. The consequences that follow are well known to every one of this audience. I need not dwell on the sorrowful, shameful story. Enough that because we neglect them, because we give them just enough food and shelter to keep them alive and deny to them the good, motherly care which they need so sorely—as sorely as they need food and shelter—these poor, unhappy mortals are keeping up the supply, not only of the feeble-minded, but of many other undesirable and hurtful classes.

These facts are so well known that I do not need to prove them. I doubt that any one will deny them. They are the commonplace of the sociologists. When they speak of the dreadful increase of the degenerate classes, they usually mention the idiots and the imbeciles first.

No other trait in the parent, either physical or mental, is so certain to be reproduced in the child as is this trait which we call feeble-mindedness. Of the feeble-minded children whose history is known and recorded, the

number whose defects are caused by accident, either before or after birth, by disease, or by some inscrutable cause which as yet science can not explain, is about 30 per cent. of the whole. The other 70 per cent. are as they are because their parents had the same or some other physical or mental defect.

Because of this inheritance, the number of the idiotic and imbecile, epileptic, insane and many other related classes steadily grows in our country. In spite of the great advance in medical and sanitary science, of the uplift of the general condition of all our people, the increase of defectives keeps pace with the increase of population. It is true, the dreadful rate of increase apparently shown by the census takers in the generation from 1850 to 1880, of 500 per cent. of idiotic, and 600 per cent. of insane is not true. The earlier figures were inaccurate. But we have had nearly accurate figures taken twice—in 1880 and 1890—and in these best ten years of the Nation's life the increase has been equal to that of the general population. Is it not time that we insist that the State take some action to stop this increase?

In Indiana the census of 1890 showed nearly 6,000 idiots and imbeciles. In the county asylums are over 1,000 of them; in the school at Fort Wayne there are 600 more, and over 200 on the waiting list who can not come in for want of room. Of the remaining 3,200, we feel confident that at least one-third are in such condition that they most sorely need the care of the good mother State.

It is worth while to contrast just for a moment the dealings of the government with the insane and its dealings with the idiot. There are in the Nation just about the same number of insane and idiots, about 100,000 each. The danger of reproductive increase is many times greater for the idiots than for the insane. The probability of their proper care outside the State institutions is no better. Yet the various States of our Union have provided for over 75 per cent. of the insane, and only 10 per cent. of the idiots. One reason for this is that while most people are afraid of the insane, they despise the idiot. A few of the insane, really only very few, are extremely dangerous, so we fear the whole class. If we knew that a hundred men had escaped from the State Hospital for Insane, and were at large on the streets to-night, we should all leave this building in fear of violence. The dangers from the idiot are chiefly economic dangers. True, there are some firebugs, rapists and murderers among them. But these are so few that we disregard them. The moral conscience of the State is not awake to their condition. The dreadful drain that their increase makes on the taxpayer is not appreciated. If it were, the Legislature of every State would refuse to adjourn until some provision looking to the effective and permanent control of all this class were made.

We may use the word state in two senses; we may use it to mean society at large, including the county, city and township officers and the charitable and other associations, or we may mean the State proper, in its more restricted sense, excluding municipal authorities and other agencies of a public character. It is in this latter sense that we are to think of the State for our present discussion.

Now it is a fact to be regretted, and yet one to which we must not close our eyes, that for many of the defectives whom we are considering,

it seems as though only State control by means of a State institution is sufficient. In the ordinary county poor asylum there is not, and in most of them there can not be, the restraint and control that some of the idiotic and imbecile need—still less the training they require. There are many of them in the poor asylums of Indiana, perhaps more than one thousand. Many of them are well cared for and kept under due control. But among them there are more than three hundred women of childbearing age, Most of these women have borne illegitimate children. Few of them, under present conditions, will escape repeated motherhood until past the reproductive age. Their children are what you expect they will be from the facts I have given you. Not all feeble-minded, for most of the fathers are not feeble-minded—but all will belong to the dismal, downcast host because of whose existence this Conference is called together.

I think you all agree with me that it would be well for the State to care for, train and control most, if not all, of the feeble-minded. The great difficulty that stands in the way of doing it is the bugbear that stands in the way of so much that we would all like to do. It costs so much. Now, a great, wealthy State like Indiana certainly does not need to be hindered in her public work by any ordinary cost, so long as the results of the expenditure will be to promote economy in the future. It would certainly be cheaper in the long run to care for than to neglect the feeble-minded, at any rate all those who, if neglected, will be the source of an increase of their kind, even if it cost as much for each of them as it costs to care for the insane, or to teach the deaf or blind.

But, as a matter of fact, so large a per capita cost is not necessary. It is true that in times past the institutions for the feeble-minded in our State and in other States have had a high per capita cost. It is also true that the school department will always cost a good deal of money, if it is conducted so as to be of any value. But as we are learning better and better how to do our work; as the proportion of trained inmates capable of useful labor increases; as we are given better conveniences and opportunities in land, buildings and other things, the cost decreases very rapidly. For the fiscal year just closed, the per capita cost for the Indiana school is less than three-fifths of what it was six years ago. And this tremendous reduction in cost has been effected with no diminution of efficiency—the children are fed and clothed and taught at least as well, and I believe better, than they were six years ago—some of them, the lowest grades, very much better. The saving has been effected partly because we have now a good farm, but chiefly because we make more use of the labor of the inmates.

I wish it were in my power to do for this, the Seventh Indiana Conference of Charities and Correction, what I did for the Fifth. I wish I could show you the institution at Fort Wayne, with its schools and shops, its farm and garden. I wish I could have thirty or forty of the grown-up girls give such an exhibit of the physical culture they receive, and of the music and other amusements they enjoy, as was given to the delegates at Fort Wayne in 1896. And I wish I could show you the children in chapel and have them rise at the tap of the bell in groups of the various industries and classes; the farm boys, the laundry girls, the tailors, dressmakers, shoemakers, assistant cooks, assistant nurses, etc. I

know that those of you who have never seen such a gathering of feeble-minded people would be surprised and pleased. The regret at seeing so many would soon change to pleasure that they are so industrious and happy.

The institution is not an aggregation of misery; it is a place of contentment, of industry, of a great deal of happiness. Few men in Indiana have such a merry Christmas every year as falls to my lot, for I have the pleasure of giving nearly six hundred pleased and thankful children each his or her Christmas gift. Few children in the State celebrate so many holidays and anniversaries. Easter, Christmas, Fourth of July, Thanksgiving and all the rest, with Washington's, Lincoln's and other birthdays, Hallowe'en, Indiana Day, Floral Sunday, Harvest Sunday, and as many more as we can think of. We make a cheap frolic of every event. When the brickyard boys finish burning a kiln of bricks (for you know we have the only exclusively feeble-minded brickyard in the United States) lemonade, candy and popcorn for the brickyard force, with the band to make music for them, is in order. When corn-planting is finished, a trip to Robison Park on the street car goes well. The first frost brings down the hickory nuts, and hundreds of boys and girls go nutting. But the joy of the year is camping time, with bare feet in the creek, and swings and hammocks from every tree. Three hundred and twenty happy youngsters, in parties of thirty-two at a time, have each a week in camp in the woods. If a circus comes to town we march in force to see the parade, and each child who owns a quarter may go to the show; the best working boys and girls having the preference.

Yearly we gain a little in power or self-support and useful industry. Yearly we learn better how to work and how to play. As soon as one event of joy is over, we are planning for and expecting the next. So the years slip by, and the child-men and child-women hardly notice the flight of time. Only a very few restless souls wish to leave so desirable and pleasant a home, and when they do leave us they usually soon beg to return.

I have spoken of some of our children (no matter how old they grow, to us they are always children) as being self-supporting. As we escort visitors around, who are told that such a boy or girl is self-supporting, the question often comes, "But that boy can not surely do a man's work?" To which the answer is, "Certainly not; if he did he would be much more than self-supporting." An able-bodied laborer with steady work can surely earn a plain living for three adults. If a feeble-minded laborer does one-third of a full man's work, or just as much more as will make up for the extra supervision required because he is feeble-minded, then he earns his own living.

When I spoke to the Sixth Conference last year at Evansville, I told of our brickyard, then a new department, and said that I hoped to have several hundred thousand bricks ready to show the Legislature for next year's building. We have only about one hundred thousand ready—although we made 394,000 this season. A kind-hearted man in a near-by county bequeathed us some money, only a trifle, just one thousand dollars. Our trustees long studied what they should do with it. We have two hundred children waiting to come in; how to provide for even a few of them,

if possible, was the question. It was almost like five loaves among five thousand people. But the last Legislature was good to us; they gave us \$2,500 a year for improvements. Our ambition is by using our own bricks and much of our own labor to make improvements worth \$5,000 with every \$2,500 the State gives us. Did you ever figure out that when you put up plain, substantial buildings with brick foundations, the bricks come to just about one-third of the total cost of the house? We found that a house on the farm, near to the present building, with sleeping rooms and day rooms for forty boys, using for the present the dining room and kitchen that is there, would be worth about \$4,000. So we put our \$1,000 from Mr. Spangler, with 250,000 of our own bricks that cost us actually \$287.50; with this we put about three-fifths of our appropriation for improvements for the current year, and we have nearly finished "Spangler wing," forty-three feet square, two stories high. If it is a fine day tomorrow they will begin slating the roof. Some day we hope to add the body to the wing, with room for 160 more boys,—boys of the upper and middle custodial grades, mild, harmless fellows, who can chore around the farm a little, and the cost of whose simple, wholesome fare, and plain, comfortable clothing, will be not a penny more every year than it costs the taxpayers to keep them somewhere now.

Our trustees have presented a plan to the Governor, and we hope he will recommend it to the Legislature, for a steady but economical extension of the institution. Most large institutions cost anywhere from \$500 to \$1,000 per inmate for buildings and furniture. We think that we now know how to build so that we can add to our present equipment for about \$250 per capita, and perhaps even less than that. We can bring the cost so low, however, only on one condition, and that is that our growth shall not be too rapid. We don't want to build faster than we can make our own bricks; we don't want to hire any labor that our own big boys can perform. We have only two bricklayers among our inmates, but we have a fine force of excavators and hodcarriers, and at mixing mortar and screening sand, some of our stout fellows just beat the world.

We would like to clear off our present list of suspended applications next year, by building two cottages on the home grounds, each to hold one hundred. These should be for the lower grades and epileptics, whom the law says should be separated from the others, but for whom so far we have not proper housing.

Then in 1900 we would like to found another colony on the farm. We have there a beautiful building site. It is separated from the boys' house and the farm buildings by a public road, a belt of timber, and a small stream. It is secluded and yet of easy access. Here we want to begin a permanent home for the adult females, whose sad condition I have so often tried to impress on the good people of our State. We want to put up in 1900 a central building with large kitchen and dining room, and at least two simple, plain, substantial cottages, each to hold one hundred women-babies, women in body and perhaps in emotions, but babies in mind.

We want to arrange for work and play for them; to find useful work for all who are able; to give to all a safe and quiet home under such influences that evil passions shall be restrained, and all that is best be de-

veloped. We wish to begin the colony with some of the largest girls, who would, even with all our care, be better away from the main building—away from the little girls and the boys.

Close to the pretty knoll on which we want to put the buildings is some choice land, only needing labor to make it a fertile garden. On this we hope to grow all kinds of garden truck. Gardening is capital summer work for feeble-minded girls. We want them to raise turkeys and chickens and ducks; to can and dry fruit and vegetables; to make clothing and hosiery, and, perhaps, some day to do the laundry work for the whole institution.

We would like to begin the new century, on the first day of January, 1901, with a colony that should at least promise the permanent care by the State of all the neglected and sadly abused class, the female imbeciles.

To do this the law governing our institution must be broadened, and this we hope the coming Legislature will do.

Shall I go on further and paint a dream of the future, when every imbecile man and woman and child in the State shall be gathered into a safe home, when the dreadful increase of vice and pauperism and crime of which these poor people, the innocents, as the kindly Scotch folk call them, are the unconscious cause; when at last a genuine and strong effort shall be made to diminish the burden of the taxpayer by the State wisely exercising maternal function of caring for her helpless children?

Dear friends, it is no dream; it's a good hope; nay, it is a solid assurance, founded on a knowledge of facts and a faith in the good hearts and the sound common sense of the people of Indiana. Our splendid State will do what is kind and wise and sensible. It only needs that our citizens shall know what ought to be done and shall believe that it is being done as far as the opportunity is given, not only with good intentions, but with success, and they will strengthen our hands and give us all that we need. Only let us beware of prodigality, of waste, of ostentation; let us carry on the business that the State or the county gives us to do as carefully and wisely as though it were our own. If we do so, then we can ask for help to do the work always better and more perfectly, and the help will be given us.

The President: We have with us this evening Mr. H. H. Hart, Secretary of the National Conference of Charities and Correction. Mr. Hart will address the Conference.

Mr. Hart: Ladies and Gentlemen—It has been a part of my official duty to visit as many as practicable of the different State Conferences in the United States. I have visited quite a number, and I want to say to you frankly, without exaggeration, that there is none in which I feel more at home, or in which I take more satisfaction, than the Indiana meeting. I suppose I am more familiar than any one else with the spirit and work of these different conferences. I believe there is no one of them that is working more practically, more efficiently, than your own Indiana Conference. Last year I had the pleasure of being present at the Evansville meeting, and for the first time in the history of these conferences, so far as I am aware, unless possibly in Colorado, a woman was elected President of the Conference. The admirable address to which we have listened is a sufficient vindication of your choice. I have never listened

to a President's address which seemed to be more pertinent, more practical, more helpful, than this. The tendency is to devote much of our time to the work of the great State institutions. It seems to me what we need to do is to give more attention and more study to the work of the small institutions and to the work in smaller towns and cities. That work, while on a comparatively small scale, is quite as important as that of the State institutions.

I do not know how far you are conscious here of the influence that Indiana is having on the country at large. I think it is fair to say that Indiana has made as much progress in the development of her institutions, her charitable and correctional work, in the past five years as any State in the Union. I believe it will be acknowledged that the present high standard of your charitable and correctional institutions is due, to a great extent, to the personnel of your Board of State Charities. The work of Mr. McCulloch and Mr. Elder and the others that have been connected with your Board and your institutions has been a most conscientious and able and faithful work. I believe one of the secrets of your success is this annual meeting. It has educated public sentiment, assisted in securing legislation, and assisted in making that legislation effective after it has been secured.

I was deeply impressed by what Mr. Johnson said to-night. I think it would be a good thing for a good many of us to go to Mr. Johnson's institution and live there for a while. The conditions there approach the ideal. I could not help but feel that those young people were rather to be envied than otherwise. I want to emphasize what Mr. Johnson has said regarding the care of feeble-minded young women. If you have not a single care for the misfortune of these poor children—if you are simply a cold-blooded taxpayer—you want to indorse this proposition, because every dollar that is put into the custodial care of one of these young women will return ten dollars to the saving of taxation. It is the wisest thing that can be done. This is the only class for whom we ought to contemplate continued and permanent care. The mother State must take into her arms these little ones, to be regarded always as children and always as a public care.

I have been asked to say a word to-night in regard to the care of dependent children. Across the border, in Illinois, we are looking this way. We are ashamed to confess it, but we are far behind our neighboring States in our provision for the care of dependent children. We are now looking about to see where we can find the best example, in order to improve our work, and the feeling is growing that it is to Indiana we are to look for the best example.

A bill has been drawn up by the Secretary of the Illinois Board which is laid along the lines pursued in this State. Not exactly the same, but along the same idea. We are convinced of the importance of fostering proper private agencies. We do not feel that it is wise to dry up the springs of private benevolence, but rather wish to encourage co-operation between the State agency and the private institutions, and also the private societies for the care of children. There will probably be enacted, in our State legislation similar to that found in New York, Minnesota and Wisconsin, placing dependent children under the supervision of the State Board of

Charities. We see no reason why, if the State passes a law whereby the Probate Court has to appoint guardians for all children who are left without guardians, the State should not make some provision for oversight for all children who come under the care of any society.

I have the honor to be the Superintendent of the Illinois Home and Aid Society. The spirit of that society is in that direction. We shall welcome such control as this on the part of the State Board of Charities, if it is animated with the same spirit as that of the board of this State. The problem is so tremendous that it calls for the complete co-operation of all agencies. We ought to take such action as will make that private benevolence as effective as possible. I understand that it is the present trend in this State to bring about such co-operation between individuals and private associations that want to care for dependent children and those of the State and counties that are charged with this important work.

In closing, Mr. Hart explained the work and purposes of the National Conference of Charities and Correction and extended a cordial invitation to attend its session in Cincinnati in May, 1899.

Mr. Amos W. Butler, Secretary of the Executive Committee, announced the program for the following day, after which the meeting adjourned to the parlors of the Plymouth Church, where a reception was tendered the delegates by the citizens of Indianapolis.

WEDNESDAY MORNING.

GENERAL SUBJECT—"COUNTY AND TOWNSHIP POOR RELIEF."

The President: I have the pleasure of introducing Mr. S. N. Gold, Chairman of the Committee on County and Township Poor Relief.

Mr. S. N. Gold: County and township relief, if I may use the expression, is apparently a necessary evil. It is necessary because there are people who must have relief, and the burden of taking care of these people should be borne by the public. It is an evil because the tendency is to break down the self-respect of those who receive it. Our object in meeting here is to discuss methods, and, if possible, learn some way of reducing this evil to a minimum. Some officials are not competent, and from a desire to make a little themselves, carry the thing into an evil in that way. Others are too sympathetic, and by their liberality in giving, encourage many to become paupers. As I said before, our hope is, while we can not do away with the necessity, to reduce the evil to a minimum. It is not necessary for me to say any more, as those who are on the program for this morning will no doubt read papers which will enable you to gather a great many ideas that will be of benefit. We will now hear a paper by Mr. H. M. Griswold, Trustee of Harrison Township, Vigo County.

"TOWNSHIP POOR RELIEF UNDER THE PRESENT LAWS."

H. M. GRISWOLD.

The last General Assembly of this State enacted a law requiring Township Trustees throughout the State to provide for the poor and dependent people of their respective townships. Also, a law requiring the Trustees to make out and file with the Secretary of the Board of State Charities a quarterly report of the amount of relief furnished to each poor and dependent person. In connection with this, I wish to say that at first I was not in favor of these laws, but after one year's trial I have come to the conclusion that they are all right. My reason for thinking so is that it will cause the Trustees or Overseers of the Poor to be more careful in dispensing charity. I think it is the duty of each township and county to care for its own poor, and not to send them to some other county near by to get rid of taking care of them.

When application is made for assistance, a thorough investigation should be made first to find if the applicant is a resident of the township, and if on investigation we find that he has not resided in the township a sufficient length of time to entitle him to receive assistance, he should be sent back to the place he came from, where I have no doubt, if he is worthy, he will receive the necessary assistance, as I think true charity begins at home.

The law requiring the quarterly report to be made requires a great deal more work on the part of Trustees, especially in townships where cities and larger towns are situated, yet if by doing so we can assist the society of organized charity in the discharge of its duties, we should do so, as I firmly believe that all charity organizations should assist one another and work in harmony, as a great many times relief is asked by persons who through despondency or a lack of energy fail to find something to do. In connection with this I will say that I heartily advocate some kind of a system, such as a work house, where both men and women could be given temporary employment, whereby they could earn enough to tide them over until they can find other employment, and thereby keep them from becoming regular paupers. This would also relieve the charity society and the Overseer of the Poor to a great extent, and in cases of this kind we should lend a helping hand and use our best endeavors to find employment for them, give them all the encouragement we can and not refuse those who through misfortune are entitled to receive assistance. I therefore do not hesitate to say that if all charity organizations should work together they could accomplish a great deal of good. I know that in the township I represent, if it was not for the assistance that I receive from the society of organized charity in the way of investigation and the assistance they render to me, the expense of taking care of the poor would be much larger.

The system that is brought out by the reports made quarterly to the Board of State Charities and the care required because of the fact that

each township is compelled to bear its own expense quarterly is an improvement over the old method. Now, in conclusion, I would say that I think the present law of township poor relief is all right, and if the different charity organizations and Township Trustees or Overseers of the Poor will work together in this matter to help these dependent people, put them on their own resources and make them better men and women, we will be doing one of the most charitable acts of our lives.

DISCUSSION.

Mr. B. K. Kramer, Trustee, Lafayette: This is a grave subject, and one that needs attention and thought. We who are in the cities have perhaps had better opportunities of studying the subject than those in the country districts. Our President made a statement last night which I do not feel is correct—that 82,000 people in the State of Indiana, or one in every twenty-seven of the population, received alms during the past year. I can readily see how this mistake occurs. When a person comes for help, he wants to make his story as sorrowful as possible, and when asked how many there are in the family, he includes every one that ever existed in the family, and that is put down. Then there is another thing. A great many of them wander from one place to another. They receive help from this Trustee in this township, and next week or next month from another Trustee. That is why the record shows that one in every twenty-seven of the population of Indiana is receiving help. It surely can not be true.

The law enacted by the last Legislature in regard to helping the poor is right. It is a move in the right direction. We can not know too much about those whom we help. Perhaps one-half, at least one-third, of the people whom we help, we rather enervate than elevate. We do perchance nearly as much harm as we do good. That is why this is a grave subject. If I were to make any comment in regard to this law, I should say that the report is not extensive enough. It does not tell enough about these poor people. We can not get too much information, and that information should be on file and in such shape that we can get hold of it. It should be tangible information, so that we may know positively the condition of these people. I believe in the Hebrew plan—help the poor to help themselves. That is the plan that we ought to adopt. We ought to have proper organization of the Trustees and the persons that are philanthropically inclined in the different charitable societies. We might know more if we would work together. I have studied this question and have studied it thoroughly. I would like to help mankind. I would like, if possible, to place these people upon their feet and make them self-supporting, and I am satisfied that in a great many instances it can be done. Some of them can and will work. They do not know at what to work. They do not know how to save their money. If one person in each block that was philanthropically inclined would look after these unfortunates and tell them how and what to do, become well acquainted with them, get them positions that they knew they were qualified to fill, I am sure much good could be accomplished.

One of the great evils of this country is this giving of alms to mendicants. These are the professionals who travel over this land, and they are given transportation to go where they please, when they please. You would be surprised at the kind of people that sometimes ask for transportation—people who look like they were perfectly able to work. The possibility is that they have money in their pockets, yet they call for help. If a record of these mendicants was compiled each quarter and given to the Trustees that are in cities, we could soon find out who are the traveling mendicants. As it is now, we never hear from the records. They cause us a good deal of extra work, and it is an extra expense, and we feel that there is very little reflex action; we get very little good out of it. It may do very well for statistical reports. We get good out of those, but we do not get what we ought to. I think this law is all right. It is in the right direction. The only thing is that it ought to be more complete. We ought to know the whole history of these families. I will give you an idea. I keep a history away beyond this. I find out the maiden name of the widows who come in; I know how many there are in the family; just where they live; where they last lived; how long they have been getting help; where they got help last and from whom.

There is a wonderful field for study on this subject. It is a knotty question, and as has already been said, we should be careful to get the right kind of people to look after the poor.

Mr. Amos W. Butler, Secretary Board of State Charities: In this connection I should like to say a few words. There are two new laws relating to official poor relief. One requires that the Township Trustees prepare duplicate reports of the poor relief given by them, one set of which is filed with the County Auditor, where they are accessible to all the residents of the county, and the other is sent to the Board of State Charities for study and statistical work. These reports are coming in year by year, and each year are more complete. This year we believe that every township will have a complete report for the entire year. Before we were able to secure these reports very little was known, save in a general way, regarding township poor relief; but now that we are receiving them, we are becoming able to understand in some degree the great amount of charity that has been dispensed in an official way at the expense of the people of this State. It can be measured in two ways—by the proportion of population and by dollars and cents. It is truly a pitiable condition when one person in every twenty-seven in the State of Indiana receives poor relief; when one-half million dollars has to be expended in this State to support those who do not support themselves; when in some counties one in twelve or one in fifteen of the population receives poor relief. In one township year before last one person in every eight received aid from the public purse through the Township Trustee.

The second law went into effect a year ago last September. It requires that each township shall have levied against it a tax to reimburse the county treasury for the poor relief in that township; that is, that each township shall pay for the relief of its own poor. The objection has been made to this that the cities or towns at which are railroad junctions will have to pay the bulk of this. We have been studying the reports, and

the results show that these fears are not realized. Save in a few of the northern counties of Indiana, it is only occasionally that the county seat, large city or the railroad junction point has levied against it the greatest per cent. of tax. The township levy is usually larger in some country township than it is in the city. In St. Joseph County, the township containing South Bend has the highest levy, 15 cents on \$100. In Laporte County the township containing Michigan City has the highest, 12 cents. In Elkhart the townships that have the cities of Goshen and Elkhart have the largest levy. In Allen County the township with Fort Wayne does not have the largest. In Grant County the township containing Marion does not have the highest levy. There is one township in that county which levies a tax of 20 cents on \$100. In Wayne County, Wayne Township does not have the highest rate, but New Garden, one of the best agricultural districts in the State, has a 20-cent levy. Then as we come to Indianapolis, the central township here is not the one that has the highest levy, but one of the outside townships. In Fountain County, we find that the township containing Covington has the highest levy. Going farther into the State we find the same condition of affairs prevailing. In the southern part of the State we find a universally higher tax levy than we do in the townships north. We find in some of the southern townships the tax levy jumps much higher. In some townships there is a levy of 25 cents.

I have given you the measure by population and the measure in dollars and cents, and you see that the objections that have been made to the law have been shown not to exist. The fact is that the townships where care has been exercised, where business management has existed, where close economy has been the rule, are the ones that have the lowest tax rate. Where extravagance and carelessness have existed, where for some reason the public business has not been transacted in a business way, there the people have had to pay the bill, and they have the black record.

D. E. Wilson, Township Trustee, Marion: My township has a lower tax levy than many others, and I think it is due to the fact that I am very particular about the amount of help I give. Last year the amount I gave averaged \$2.79, or about that, to each person helped. A good many townships average about \$4, and they run from that up to \$17 and \$18. That is why my levy is lower. I myself am not a great advocate of this law. It makes no difference, so far as I can see. It doesn't with our township, but it makes a great deal of work.

George Bishop, Township Trustee, Richmond: This is a subject that is of vital importance to the community at large. At first I was right against this new law. I thought it was unnecessary and all red tape; but after a year's trial I begin to see the benefits of it, and I believe that Mr. Butler will tell you that it has redounded to the benefit of the community at large in the expenditure of public money. I believe that all of our Trustees, as a general thing, are trying to reduce the tax for the relief of the poor. But we have a big undertaking before us. Our predecessors have brought about this law by their actions. We must go by degrees, and we need your help and that of the Associated Charities. Educating the people will go a great way toward helping the Trustees. Persons who have been receiving help in the past expect this help to continue. We are trying to reduce it, but we have got public sentiment and sympathy to

overcome. When the sympathetic people are aroused in the interests of a certain family and the Trustee in his judgment sees fit not to extend relief, you see what a predicament it places the Trustee in. He has to be very cautious.

I should like to correct an impression that I am afraid was caused by our worthy President in her address last night—the impression that the Trustees are responsible for making paupers. I do not like to take all that responsibility. I try to prevent as much as I can. I will give you a little illustration to show that the Associated Charities are helping to make paupers as well as the Trustees. Last Saturday night one week ago there was a family that was helped here by the Associated Charities, to the amount of several dollars. Sympathy ran high, and they collected some money and gave them and started them on their journey. They went to Greenfield, and there they called on my worthy friend Henby. Then they came to Richmond, to my office. They were Mr. and Mrs. Ben Smith, and they are nothing but the worst sort of vagabonds that this country is infested with. I said, “How do you do, Mr. Smith?” “Yes,” he said, “that is my name.” “I have had dealings with you before,” I said. “Oh, no; this is the first time I was ever here.” “Don’t you remember that last March I drove you out of town?” He said: “No; I guess you are mistaken.” Then I told him if he would go down to the hotel with me I would show him where he had registered twice, and once at another hotel. “The last time I told you I wasn’t going to stand it any longer, and I drove you out of town; and here you are again. The people are getting tired of this, and I want you to get out of town or I will arrest you for vagrancy.” He began to plead and beg, and Miss Rhodes, the missionary, said, “Oh, Mr. Bishop, it is Saturday night, and some one will have to take care of them over Sunday. Hadn’t you better send them to some place?” So I took them down to the depot and gave them a pass and sent them on to get rid of them.

I want to say, however, that the Associated Charities give the Township Trustee valuable assistance. I can not speak too highly of them. They help me a great deal in my work. I believe the Associated Charities is capable of doing much, and I believe they can enlighten the people, to the benefit of the Trustees. As I say, it is the work that has been done by our predecessors that we have to right. It is hard for us to refuse all that come. We are doing the very best we can, but it is a pretty hard matter when a poor woman comes up with a pitiful tale, with tears running down her cheeks, and she represents her family to be perfectly helpless. What are you going to do? I sometimes feel ashamed to ask questions and inquire into family affairs sufficient to enlighten myself and the public, but it is necessary to do it.

The churches have a great part to do in this noble work. The preachers are, as a general thing, a good mark for this class.

The preacher will sometimes come down and see the Trustee. One of our prominent preachers came last Monday and told me a tale of woe of a man that he wanted to be helped. He was in desperate circumstances. I told him I would investigate the matter. That very night I saw a man that knew all about that man’s circumstances. He said that just a few years ago he drew \$1,000 back pension, and that now he is drawing

\$8 or \$10 pension, and no one but himself to care for. Now you see how the preachers work. He did it in good faith. You see we may be misled by our best citizens.

It is a great field. As was said by the President last night, the office is one of the most valuable in the county. Do not blame us as the ones that are making paupers.

Mrs. A. E. Palmateer, Terre Haute: I am sorry to say we sheltered Mr. and Mrs. Ben Smith for two days and nights. They had traveled all the way from Virginia on their way to Illinois. They had quite a plausible story to tell us. The trip had not cost them a dollar. Last year in Evansville I heard of another family. They had a cousin in Evansville that had helped them to Terre Haute. They also had a cousin in Indianapolis that was helping them back to Evansville. I found out afterwards that the cousins were Trustee Males, of Evansville, and Mr. Grout, of Indianapolis. A girl came into the office of the Associated Charities not long ago for aid. She told a network of falsehoods from start to finish. I remembered the name, and spoke to Miss Harper, the Secretary, about the girl's relatives having been in the Home. I went over the books, and for fifteen years three families of mendicants have been traveling back and forth from Columbus, Ohio, to relatives in Missouri.

A. C. Pershing, Township Trustee, Muncie: I am in favor of the present law for this reason: We have to make our own levy. Before we simply went ahead haphazard, and threw all the burden upon our County Commissioners, and the Lord knows they have burden enough. By having to make their own levies the Trustees over the State will be more careful, in order to keep their record down. I know I do, and every Trustee in our county does. We aim to keep our levies down, and at the same time help everybody that needs help.

It is hard work for the Trustee to make out three sets of reports. The Trustee needs one in his office, of course, but I can not see what good the county copy does. I do not believe there is one man in the State that goes to the County Auditor to see that list. The State copy is all right, though I think we ought to get more out of that than we do. We make the reports, and that is the end of it. I am open to criticism. If I have given too much help, or have helped where it wasn't necessary, I should like the Secretary of the State Board to write me a letter and criticise me, and that will make me more careful. As it is, I go ahead just the same, although I am trying my very best.

I have thought of a plan for cutting down the expense, although it may be objectionable in some respects. Whenever a party comes before me for aid, I think he ought to file an affidavit that he is actually in need. You will find that a great many of them will help themselves rather than sign a paper. Dead-beats and vagabonds will sign it willingly, however. That is the only objection I have to that. I was greatly surprised to hear last night that one in every twenty-seven of the population is helped. I do not help that many in my township. If I did I would have a larger book than I have. This helping the poor is a problem. I know we get caught sometimes, but we can not help that. We have in our city a Board of Charities. They do a good work, but we have to watch a little,

The ladies of our city and all over the State are a little more sympathetic than a Trustee. I recall that three years ago, when the Conference met at Fort Wayne, Mr. Johnson made the remark that I might be tender-hearted then, but that in four years I would be harder-hearted. I guess that is true. My wife says she don't know what will become of me, although we get along pretty well together. I know sometimes I ask a hundred questions. The tears trickle down the faces of the applicants, but I have become used to that. I keep on asking the questions; it is necessary; and while they sob and the tears roll down their cheeks, often I find they are frauds. There is an old lady in our place that I have helped ever since I have been in office. I will not give her name, because I took her to be a fine old lady, and I believe yet she is. She had been separated from her husband for twenty-seven years, and had been coming to the Trustee's office for assistance. I found later that she told me a falsehood. Her husband came back and they moved, but she still came and got one order from my township. But I found it out and refused any more aid. I was surprised to find that such a fine old lady as she seemed to be would come to tell the falsehood she did. The Trustees always meet such cases. A tramp can tell all the stories he wants. I do not take it for truth. I just take it for what I think it is worth. There is another element that I do not help—those who travel over the country. One can tell them. When I see them, the first question I ask is: "Where did you camp last night?" I refuse that class. They generally have a horse dead out in the country, and somebody sick.

There is another question. It provokes me more than anything else. Take a cold, blustering day, snowing, sleeting, raining; a woman comes in; she looks distressed; she needs help. I have threatened to refuse to help any woman unless her husband comes. But what shall I do? Whenever a woman tells me she can do better than her husband, she is "off." I will not help them.

Miss Hathaway: I hope the Trustees present see the evil of sending people on from one county to another. I can not see why these people should not be taken to the poor asylum and cared for there.

Mr. Bishop: We should have the poor asylum so full we should not know what to do.

Mr. C. S. Grout, Secretary Charity Organization, Indianapolis: Ben Smith and his wife came to the office about two weeks ago, and took a seat in the hall. I talked with them about two minutes, and it was not difficult to see what they wanted. I said to Mrs. Smith: "We have a very fine institution for women in your situation, and you would be well cared for. You would be able to take a bath, and would be more presentable than now. Ben, you can go over to the Friendly Inn. We have a fine institution there. We can fix you up and you will be very much improved." "Oh, my, no! We can't do that," she said. I would like to correct the statement that the Charity Organization sent them on. They went on, but not through our help. The Trustees took up a collection and sent them on. I have since heard that Mrs. Smith wears a No. 10 shoe, and she wasn't brought up in Chicago, either. There is a suspicion that that is not Mrs. Smith, but Mr. Somebody.

In regard to my cousins: They came from Terre Haute. We thought the best thing for the gentleman would be a little work. We have wood to saw, and a person in his condition of destitution ordinarily would be very glad to do that work. I suggested it to him, and he said: "Yes, but I can not work very much. I am not strong." We told him we could furnish him some lighter work. He took the ticket for the work, but came back the next day and said he believed he couldn't do the work. I said to him: "Now, you must bear in mind that we know what you are trying to do. You are not trying to live upon your own honest efforts. You are simply traveling from one place to another. You are allowing these children to be supported by the public. We will not submit to that. If you are here to-morrow morning, the Board of Children's Guardians will be called in to look after your children." The result was that they went back to Terre Haute.

In regard to helping people, I do not believe that there is any difficulty in handling almost any case that comes in. One thing we must have is the labor test. We simply must apply that, or it is impossible to tell whether a person is willing to help himself or not. Last winter a man, woman and two children came to the office and wanted us to pass them on. We never pass people on. We told the man that if he wanted to go to work and earn something, we would assist him, and would assist the mother in caring for her children. I told the mother to go to the front office, but she said: "I can not be separated from my husband. If you will let me go, I will pay my way out," and she did. In less than three weeks we had five families come to the office in the same condition. When we applied the test to them, each one paid its way out of the city.

Mr. Gold: The brother from Wayne Township says "the preceding Trustee." Now he steps on my toes. I want to suggest that the Trustees find out where these mendicants are going, and learn whether there is any one in that place who will care for them. Telegraph ahead and charge it up to transportation. If necessary, keep them over night, and write. Then, if you find there is some one there who is willing to care for them, send them on. Otherwise send them back to where they came from. That was tried in this township, and transportation went down from \$600 a year to \$200. All this other expense was charged up to transportation. I say this in defense of "the preceding Trustee."

The next on our program is a paper on "Experience in Improving a Poor Asylum," by Wm. Lewis, County Commissioner of Hendricks County. Mr. Lewis is unable to be present, and Mr. Charlton will read his paper.

"EXPERIENCE IN IMPROVING A COUNTY POOR ASYLUM."

WM. LEWIS, COUNTY COMMISSIONER OF HENDRICKS COUNTY.

In December, 1890, the Commissioners of Hendricks County determined to place the matter of caring for the county poor on a more business-like basis. The farm where the asylum is located was then in fairly good order, and the building was comfortable. The questions presented were:

First. Why are not the permanent poor who receive quarterly aid through the Trustees in the home?

Second. What means can be used to get them into the home?

Third. How much can outside aid be reduced and no one suffer?

The first step was to prepare blank books, one for each Trustee and a large one for the Commissioners. Each Trustee was required to place in his book the name, age, nativity, sex, mental and physical condition and location of each dependent, in addition the name of the attending physician, amount of aid hitherto received, etc. This record was transferred from the Trustee's books to the Commissioners' book. By this, the Commissioners were able to decide who were hopeless dependents and who were temporary dependents; who should be ordered to the county home, and who might become self-supporting, or at least partly self-supporting, so that the county could support them with less expense with partial outside aid than by keeping them in the county home.

Then the recommendation of the Trustee in each case was asked; and those recommended for the county home were ordered there, or outside aid should stop. When the Trustees attempted to enforce this order, a great protest arose. Many dependents claimed that they preferred to die; some threatened to commit suicide if taken there; and friends and relatives raised a great cry against these people being taken to the poor house. The prejudice of years against the poor farm, with all that the term included, was aroused. "Over the hills to the poor house" was stamped indelibly on every mind.

The question before the Commissioners now was—"How can the poor farm be made more acceptable; how can this prejudice be removed?" One thing was to change the official name. It should no longer be called the "poor house," but the "county home;" and efforts should be made to make it worthy the name of home.

April 6, 1889, Alexander Johnson, Secretary of the State Board of Charities, visited the place, and here are some quotations from his report:

"Plastering in bad condition and needing whitewashing. No sitting rooms; no bathing facilities; bedding old and scant and much worn, and then troubled with bedbugs."

At that time the farm was run down and stocked with a few old and poor cows for the dairy, some twenty head of hogs, a span of lame mules, a few farm implements; the gardening was poorly managed; the

orchard neglected, and neither garden nor orchard producing enough to meet the demands for small fruits. There was but little poultry.

The management of the farm was such that what was produced cost double what it was worth in the market. Inside the building, the dining rooms were dark and gloomy; had no pictures, and were devoid of anything inviting. The table was made of two long boards covered with oil-cloth, dirty and greasy from use, and the inmates sat on three-legged stools while eating. The meals were served by giving each one separately what there was to eat. There was nothing appetizing.

There were no carpets in the building except in the Superintendent's rooms; the walls of the corridors were dark and dirty. There were no comfortable chairs; and the inmates slept on iron bedsteads. There was absolutely nothing cheerful. It was a gloomy, uncomfortable place. The Superintendent and wife were paid \$600, and were required to pay for any extra help. The weekly cost per inmate was \$1.32, and the net annual cost of the home was about \$2,962.

After considering these conditions, the Commissioners readily understood why protests were heard against sending people there. The Commissioners, in fact, did not blame people for protesting. Changes must be made, and the well-founded prejudice outlined in Will Carleton's poem must be removed.

In March, 1892, a new Superintendent and Matron were employed—Mr. and Mrs. Wilson Parker—a young, active and industrious couple, to whom, in a large degree, should be accorded the credit for the results that have been attained.

The Commissioners set about with improvements which have been gradually made and are still continuing. Fourteen excellent cows now comprise the dairy. They are housed in a comfortable barn erected for that purpose. All the milk and butter needed is produced on the place, and the stock enters the winter in excellent condition. There are twenty-four head of young cattle from six months to two years old, all raised on the farm; and they have sold, this year, \$200 worth. There are now 171 hogs of good breed; and in October last they sold \$650 worth. We have clover and timothy in the mow sufficient to run until the new crop; and 500 bushels of wheat in the garner, all raised on the farm. We have a first-class team of work horses and a driving horse for the Superintendent. An incubator was added, and this season there have been raised 800 chickens, 250 ducks and 30 turkeys; enough for all demands of the home. The farm is well supplied with the best modern agricultural implements. Over 500 fruit and shade trees of different varieties have been planted. The garden and small fruits are sufficient to supply the institution; and almost sufficient fruit is raised for canning and preserving.

Cement walks have been laid; verandas built; fences whitewashed and hedges trimmed. All rooms and halls have been carpeted, and rooms furnished with modern furniture and comfortable rocking chairs provided for the old. The iron bedsteads have disappeared. There was formerly a shortage of water. A pure spring was discovered 300 yards from the house. A hot-air pump was placed at the spring, a tank erected higher than the building, and the water piped over the entire structure. Drinking faucets were placed in the halls, and modern bath rooms and toilet rooms were put in.

Dr. Hurty, of the State Board of Health, recently said of the home: "I am delighted to find it what it is. The water is excellent."

The Commissioners considered a medical attendant for the home. They engaged one of the best in the county; not on contract, but as a man secures a physician for his family. This doctor has done great good for the inmates, not less by his cheerful presence than by his professional attention. He has also given much valuable advice as to various departments of the home.

To the original farm of 133 acres, 80 acres have been added, as more tillable ground was needed. A beautiful, substantial farm house on this recent purchase was converted into an Orphans' Home, and a worthy woman, Mrs. Pike, installed as Matron. Here the children from the home and from the other parts of the county were placed. This was a year or more before the recent excellent humane law was enacted, compelling such removal of children.

All this was done gradually. Meanwhile, the Trustees of the county were invited to spend a day at the home occasionally. They saw the "poor farm" was gone and that the "County Home" had taken its place. The local press gave descriptions of the place and the improvements which were made. How and why things were done was explained. It was shown that the carpet on the floors was made of rags woven on the farm by an inmate. Then the pressure was applied to force the dependents to the home. The Trustees were now willing to aid. An order was made that the publication of the poor allowances should include the names of the persons receiving aid. This aroused latent pride in the poor and their relatives who objected to having it known that aid was being received. These dependents were shown that they would be taken out of their miserable hovels to a home well warmed, well lighted, where their every want would be known and supplied. They are seeing the point, and are now coming into the County Home.

The cost of maintaining the poor in Hendricks County was, in—

1890.	County poor	\$9,176 00
	Asylum	2,962 00
		<hr/>
		\$12,138 00
1891.	County poor	\$9,774 00
	Asylum	3,463 00
		<hr/>
		\$13,237 00
1892.	County poor	\$8,042 00
	Asylum	3,511 00
		<hr/>
		\$11,553 00
1893.	County poor	\$7,250 00
	Asylum	4,439 00
		<hr/>
		\$11,689 00
1894.	County poor	\$6,767 00
	Asylum	4,803 00
		<hr/>
		\$11,570 00

1895. County poor	\$6,272 00
Asylum	4,564 00
	<hr/>
	\$10,836 00
1896. County poor	\$5,285 00
Asylum	5,356 00
	<hr/>
	\$10,642 00
1897. County poor	\$4,009 00
Asylum	5,356 00
	<hr/>
	\$9,709 00
1898. County poor	\$3,840 00
Asylum	5,031 00
	<hr/>
Up to August settlement.....	\$8,871 00
	<hr/>
1885. County poor	\$9,360 00
Asylum	3,837 00
	<hr/>
	\$13,197 00
1898	8,871 00
	<hr/>
Decrease	\$4,326 00

In 1887, 1888 and 1889, the cost of physicians alone was \$3,200, \$3,400 and \$3,700. This year the cost of physicians was \$1,200. The permanent improvements on the home have cost money; but it is now almost self-supporting, and in a year or two should show a surplus. Meanwhile, the total tax levy by the Commissioners for all purposes is 38 cents since the improvements have been made. A county debt of \$16,700 will be finally wiped out next month. Figures of the exact cost of the home are impossible, because much of the expense is for the permanent improvements.

One suggestion now to be made—our home and all homes, a home in fact as well as in name: That is, for the State to enlarge the insane hospitals to relieve the county homes of the hopeless insane the county homes are not prepared to care for. This class of insane needs care which counties can not give, and spoils the home for those that are there.

(The best experience is that good iron beds and bare floors without carpets are to be desired because they are more sanitary.—Editor.)

Mr. Butler: I want to say that not all poor asylums are like the one Mr. Charlton has described. Some of us who have been in one or two can testify to that fact. It is to be regretted that the poor asylums average as poor as they do. I visited the poor asylum in one of the counties of this State last spring while it was cold and raw and freezing a little. On the occasion of my visit, I met every Township Trustee in that county but one. When I inquired why it was that they were expending so much money for poor relief through the trustees and not sending those who

were permanent charges to the poor asylum, one made this statement: "Four years ago I took a person to that poor asylum, and I got away from it as soon as I could, and vowed I would never send another person to that place." With that feeling on the part of the trustees regarding the poor asylum, what can we expect? The people of Indiana need to know more of our institutions. There is no point concerning which the people of Indiana are so ignorant as that of our institutions. We need to know more about them, and when we do know that, we are going to insist that they be administered more in the interest of humanity; that they be upheld by our people, and reach such a state that we will be proud of them instead of ashamed of them. Take Marion County Poor Asylum, for example, with fifty insane locked up in it. It is a perfect fire-trap. If fire should break out, what would be the result? This is but one illustration, and that within four miles of where we are sitting. It is not the only instance, but bad conditions exist generally throughout the State. There are some that are excellent, but they are few compared with those that would receive the condemnation of the citizens of the county in which they are located could they but visit them and know them as they are.

James R. Carnahan: I wish to say a word in regard to the chronic insane in our poor asylums. It is a burning shame and a disgrace to this great State of Indiana, that from north to south, or from east to west within our borders, there is not a single decent place that you can send the hopelessly insane man or woman. You talk of your charity and of your love for your fellowmen. There is no class of people that so much needs charity and so much needs the kindly sympathy of our Christian people as does this unfortunate class. Let me give you one example. In our Soldiers' Home we have no place for the insane. A few months ago application for admission to the Home was made for a man who served his country well in one of the best Indiana regiments during the war from 1861 to 1865, a man who has occupied a prominent position socially, a man who was at one time Grand Master of the Grand Lodge of Masons in this State. When the application came to me, I looked over it, and from the way one of the questions was answered, I came to the conclusion the man was hopelessly insane. I wrote to his friends about it, and some of them came to see me. They said that he was not insane, but that he was paralyzed. Accepting that statement, we sent him to the Home and put him in the hospital. We soon found him to be a raving maniac. We wrote to his friends. They paid no attention. We wrote again, and then one came to see me. He said, "What can we do with him? There is no place that we can send him." I made application to the Superintendent of the Central Hospital. He said, "We have no place for him." I made application to the hospital at Evansville. They had no place for him. I then made application to the National Hospital. It had no place for him. We had no place for him. What was to be done with him? The only thing we could do, in order to save the lives of the men that were in the hospital with him at the Home, was to send him under guard back to New Albany. What has become of him? I do not know. I do not wonder that the relatives and friends do not want to send such cases to the poor asylum, where they have no attention. Talk about Christian civilization. God knows we need it in Indiana, just for this

class, and we ought to turn things upside down in the Legislature until we can get an asylum that will be a proper place for these hopelessly insane.

Mr. Nicholson: There has been a key note struck here that I hope will not be forgotten. A few years ago it was found that there were a great many insane in the poor-houses. The Legislature built three new hospitals, one at Logansport, one at Evansville, and one at Richmond, supposing that they had room enough there for all the insane in the State. What was the result? Almost instantly they were filled, and yet many of these poor creatures are kept in the poor-houses and some at home by their friends. Every time that the Legislature has met since we have done what we could to impress upon it the necessity for enlarging these institutions. We had hard work to get the Legislature to extend these institutions a little at a time, a little at Evansville, a little at Logansport, and a little at Richmond, and to-day, I can not give the exact figures, but I suppose over one hundred applications are on file at Richmond, and nearly as many at Evansville. They can not be admitted because the beds are all filled. We have insane in the prisons. That is no place to keep an insane man. He must be locked up continually in his cell. There are eleven or twelve now in the Northern Prison. Indiana is rich enough to have accommodations for every insane person in the State, and I hope we won't let the next Legislature pass until provision is made for all of them.

Mr. Gold: At the request of our President, I will call upon Dr. Banks, of Marion, to make a three-minute speech.

Mr. Banks: I suppose my name is Banks, but this is the first time I was ever known to be a doctor. I almost lose my identity. I am the Superintendent of the Grant County Infirmary, and from my experience I should take exception to the way they do things in Hendricks County in having carpets on the inmates' floors. I think soap and water are a great deal more healthy than carpets. I am sure that the people of Hendricks County are very fortunate in having the kind of Commissioners they have. I am glad to say I have the same kind myself. The improvements during the past three years have been great and beneficial. They have been costly, and that is where the rub comes in. We are awfully ill adapted for the care of the insane. Otherwise we are pretty well fixed, and the great trouble that I have is to keep people out. They want to come in. Some do. Some don't. There are about six or eight that I had the first two or three weeks I was in office that never come near me. I opened a gravel bed and that cured them. Work is the last thing they come to do, and they won't do it.

I want to impress upon the minds of the Trustees and Commissioners that I have something here that is one of the most beneficial things that I know of. It is in the shape of an entrance ticket. The length of time a person may stay is limited, and an able-bodied man is admitted only on condition that he perform at least eight hours' honest labor each day, under the direction of the Superintendent. When you have the time and conditions on your entrance ticket, you put a weapon in the hands of the Superintendent that he does not have when you have a wide-open ticket.

I believe in having something for the inmates to do. It helps their bodies, and they enjoy their lives more, and it is better for the Superintendent and them also. It is a good thing to have religious services. That is what we have every Sabbath morning. The inmates are expected to gather together for their religious service from half past ten to twelve o'clock. You would be surprised what a blessed thing that has been to me. You would be surprised what it has been to the inmates also. They look forward to it. I was sick one morning and could not hold the service, and they seemed like fish out of water. There was something lacking. It would be a good thing, if the Superintendent could not conduct the service, for the Commissioners to make some provision, though they had to pay a man to come to the asylum and worship with the inmates. It would be money well invested.

If there are any Commissioners here, I would ask them to follow the example of the Commissioners of Hendricks County. Make the asylum a home, not a dungeon. I never had anything in my life that I was so enamored with as I am with the office I hold. I may not fit it, but it fits me, and I am glad to be associated with a body of men that are engaged in uplifting the unfortunate.

Mr. Gold: Our next paper is entitled "Medical Relief to Out-Door Poor," by Dr. A. D. Kimball, Surgeon of the National Soldiers' Home, Marion.

"MEDICAL AID TO OUT-DOOR POOR."

DR. A. D. KIMBALL.

The fact that any attempt is made to render medical aid to the poor at public expense is sufficient evidence of a universal opinion that such is one of the obligations of the State to those unfortunates who have not the means to pay for such services themselves.

If such is in accord with the dictates of humanity, certainly the obligations should extend further, and the commonwealth should know through its agents that such aid is not misdirected—that the object for which such provision is made is fully met.

If there is an insufficient appropriation for the accomplishment of the purpose under consideration, then steps should be taken to remedy this defect; as in any other charity, the worthiness of the applicant should first be ascertained, and when demonstrated, it should not be grudgingly yielded.

It is worse than false economy to withhold aid when the applicant is known to be worthy; it is downright dishonesty; dishonesty to the State, and inhuman dishonesty to the unfortunate who is compelled to cast himself upon the State for medical aid.

For the past five or six years the Commissioners of Grant County have given the contract for doctoring the poor to the County Medical

Society. The county is districted by the society and each district is assigned to the local members of the society. A schedule is gotten out at the beginning of each year, and the periods of service for each physician in the several districts are stipulated; thus in turn each member of the society is called upon to minister to the poor of his district.

When the applicant for medical aid presents himself to the Trustee, the latter, consulting his schedule, directs the applicant to the physician of his district who is on duty at that particular time.

While this arrangement is infinitely better than the preceding method, when the contract was frequently let to alleged physicians whose aggressive ignorance made them more terrible than a pestilence, there is still room in my judgment for a vast improvement. My criticism, however, I wish it distinctly understood, is against the system, and not against either physicians or officials.

In the first place, the applicant for medical aid is made to accept any physician who happens to be on duty at the time of his application. He can have no choice in the matter. Now it is well known by the practitioner that there are many other factors contributing to the progress of a case other than powders, pills and capsules. Chief of these is the confidence the patient places in his medical adviser. In the present arrangement this influence is made to count for nothing.

Again: As it is a bad idea to "swap horses in mid-stream," so it is unwise to change physicians two or three times during the progress of a case. It is often impossible for the succeeding practitioner to take up a deserted case and conduct it on lines marked out by a predecessor—lines that should be respected if they have been intelligently conceived.

Again: The Trustee in many instances is imposed upon by persons amply able to pay their doctor bills. In nearly all of our county seats, the duties of the Trustee are so great that he can not determine for himself whether the applicant is worthy; and "religiously" erring on the side of mercy, he issues the desired order to any who applies. This is unfair to the medical profession, the State and the deserving poor.

Further, the rivalry to secure this contract is such—if not in our own county, at least in some adjoining counties—as to render the compensation far below what would be regarded as commensurate with the work.

Now, as each physician has to furnish his own medicine, and as the average practitioner is neither a bondholder nor a philanthropist, is it to be supposed that he would invest the stipend he receives for his services in expensive preparations, such as his judgment would often dictate, and such as he would prescribe for his pay patients? It is in the nature of things that under such circumstances the poor would receive cheap medicines.

I am aware that it is much easier to condemn a system than it is to devise one that shall be above criticism.

While this is the case, I feel that our present method of rendering medical aid to the poor can be greatly improved upon.

In the first place, there should be a board of at least three members in each county to supervise all public charities. One member of this board should be a physician who shall receive no compensation for medical services rendered the poor, other than such compensation as he receives for his services as a member of the board.

This board should determine in every instance where there was an application for medical charity, whether the applicant was really destitute and unable to pay a physician.

This of itself would result in so reducing the number of charity cases that the appropriation would go a long way towards securing for the really deserving poor, the kind of medical attention that an honest charity expects.

In other words, we would strengthen our infusion by lessening the dilution.

There should be a schedule of allowable charges gotten out by the board for the benefit of the medical profession, and when the applicant secures his order from the Trustee, he should be permitted to select his own physician.

In case it should be suspected by the board that a physician was unscrupulous enough to "nurse" his patient, or call oftener than the gravity of the case would suggest as needful, the medical member of the board could be relied upon to expose the fraud if any existed.

Now in regard to the medicine furnished by the physician: this in my judgment should be only that which would be required for the immediate relief of the patient. Let him leave his patient a prescription which would be honored at a county dispensary or at any pharmacy where definite arrangements have been made and proper rates secured.

With such alteration as practice always demands of theory, I believe that the system I have outlined would overcome most of the difficulties to which I have called your attention.

DISCUSSION.

Mrs. Armstrong: I would like to ask what is the method usually employed in furnishing medical relief to the inmates of the county institutions. I know that in some counties it is given to the lowest bidder. Is that the best way?

Superintendent Switzerland County Poor Asylum: In our county it is given to the lowest bidder.

A Delegate: In our county they have a schedule price, and the poor are allowed to call in any physician they wish. When a physician is called to attend a family, he has to get an order from the Trustee. The Trustee investigates the case, and if he finds the family is deserving, he pays the bill at the schedule price. The poor have the right to select their own physician, which I think is much better than letting it to the lowest bidder.

Mrs. Armstrong: My reference was to the institutions of the county and not to the out-door poor.

Mr. Pershing, Muncie: In our county we have a schedule price, but it is by the year. The Commissioners select the physicians from among the different applicants, and employ them by the year.

Mrs. Walker: I should like to ask in what way these physicians visit the institution, whether every day or when they are called?

Mr. Pershing: In our county the physicians are required to visit the patient as long as it is necessary. I have noticed one thing in our county; there are not as many among the poor die as there are among the rich.

Mrs. Moody, Indianapolis: I would like to say that the Local Council of Women is asking that women physicians be placed upon every medical board where women are interested. We want the members of this Conference to take it home with them and consider it, and we hope the time will not be long before women will be doctored by women when they wish it. This has been done in several of the large institutions, and has proved satisfactory.

Mr. Gold: The last paper on the program this morning is on the subject of "The Tramp Problem," by Rev. R. V. Hunter, of Indianapolis.

"THE TRAMP PROBLEM."

REV. R. V. HUNTER.

At Paris, Illinois, a few months since, a tramp was found who had graduated at Princeton University. When asked for an explanation, he replied, "I was in business in Philadelphia and had a wife and two children. An epidemic of smallpox in our part of the city took away my wife and children. I had nothing more to live for, and my business began to go down. You know the rest."

Prof. Walter A. Wycoff, Assistant Professor of Political Economy in Princeton University, has given us a most interesting series of articles recently in Scribner's Magazine concerning his experiences as a worker. For scientific purposes he emptied his pockets, donned a hunting suit and started across the continent. He tramped from town to city, worked as a common laborer, as a farm hand, in brick yards, logging in the Allegheny Mountains, mingling with the unemployed of Chicago, and finally finished his experiment on the beach of the Pacific Ocean. His well-told tale brings us into close sympathy not only with the "ups and downs" of the common laborer, but of the tramps themselves. His narrative, however, offers no explanation, points to no cause, and suggests no remedy. He simply tells of his experiences. We sincerely hoped for some word of advice as to the best method of dealing with this class of people. So far as we can see, his articles accomplished but one result, and that is to compel those who are interested in these problems to look more earnestly for an adequate remedy. We have heard of a young man up in New England, who belonged to one of the historic families, and whose home was a model of learning, culture and moral quality. He was a graduate of an Eastern college, studied law and broke down. He went to the far West to recuperate. Ere long his family lost all trace of him. For months they heard nothing. They came to fear the worst. Unexpectedly one day a neighbor brought a tramp to their door—thin, pale, ragged and dirty. To their utter amazement it was their own son. His brain had weakened, and he had become a common tramp. How he had worked himself across

the continent neither he nor any one else could ever tell. This young man with learning, funds and friends was for months tramping across the continent through no fault of his own or of his friends. But his is an exceptional case. The vast majority of the mendicants who shuffle along our streets and highways, begging at our doors, do not belong to the learned nor to the well-to-do class.

I asked a tramp of more than average intelligence recently, "Do you find many intelligent people in your profession?" He replied, "Not many; but some of the smartest people in this country are on the road, and in the penitentiaries." A large number of his profession are like the fellow who stopped at the Indianapolis Friendly Inn a few weeks ago. He was requested, as is our rule, to undress and take a shower bath before going to bed. He objected very emphatically, saying that he was troubled with palpitation of the heart and did not care to expose himself to clean water. He preferred to go out into the cold, dark night and hustle for a sleeping place, which he was permitted to do. Experience has led us to realize that the average tramp is ignorant, dirty, lazy and without ambition; too often he is like the American mule, "without pride of ancestry or hope of progeny."

There is a melancholy side to this tramp question; many of these poor fellows are to be pitied. It becomes us, as philanthropists and Christians, to seek out some way of ameliorating his condition.

He has a history. The tramp has been recognized in European nations since the times of Charlemagne. Europe has been legislating against him, or for him, for more than a century. I am not certain but what the begging monks of the Middle Ages, who went from door to door accepting a dry morsel, anything that the rich or poor saw fit to give, were the first tramps. For centuries, European students depended largely upon doles of the benevolently inclined in country, village and city for their maintenance. The same has been true of the journeymen who go from locality to locality, from village to village, seeking employment. The tramp did not become chronic in Europe, however, until about two hundred years ago. As an illustration of the fact that he was recognized in Europe something more than a hundred years ago, a decree was passed in Brussels, Belgium, ordering the "organization of an aid association for the purpose of furnishing employment to workmen temporarily deprived of the means of existence." Similar laws were passed in a number of the European countries about the same time. During the past century all sorts of schemes have been adopted, and benevolences have been organized, seeking to supply the immediate wants of these mendicants, and to lessen their numbers.

It is estimated that 200,000 men and boys were tramping in Germany in 1873. Many of these men had been in the Franco-Prussian war and could not get work when discharged. Many of them would have worked had the opportunity been presented. But industries were at a low ebb. These men were soon ragged, dirty, famished and violent. This army cost the people of Germany sixty million marks annually, and no permanent good was accomplished by this outlay. The army was growing larger and more menacing every day. Society was compelled to organize in order to protect itself.

The number of tramps in this country is about 100,000. In 1890 there were between 45,000 and 46,000; the number has doubled in the United States during the past eight or nine years. It is estimated that there was an increase of seventy per cent. in the number of tramps in the State of Massachusetts in the year 1873 as compared with the year 1872. This will be remembered as the year of the great panic. The proportionate increase in the majority of the States of our Union was not so large in '73 as in Massachusetts, yet there was a large increase everywhere. Twenty years later, that is, during the panic of 1893, almost the same proportionate increase was true in the most of the States of our Union. It will be seen that we have suffered in the United States in times of commercial depression as they did in Germany. Indeed, there has been no cause so fruitful in promoting the tramp evil, so far as history, literature or the recollection of man goes to show, as commercial depression. This multiplies the number of men who not only are without work, but contract the habit of living without work, and who will never again enter the ranks of honest toilers. In seeking an explanation for this, many statistics have been gathered from different directions. Among others, manufacturers have been interrogated. It has been found that many of these have dismissed their men during the hard times in the following order:

1. Those who had contracted drinking habits and who were therefore more or less unreliable.
2. Those who were indifferent workers, either inefficient as workmen, or indolent.
3. Single men rather than married men, for the reason that they could get on better without work than those who had families depending upon them.
4. Lastly, the sober and industrious married men were dismissed when there was no work.

A study of the situation makes it evident that the majority of the men who have once lost their places, and who have been compelled to go out on the road during the hard times, never get back into the ranks of labor. This is proven from the fact that the number of tramps kept increasing from the year 1873 to the year 1878. By that time business had improved and the number of tramps did not increase proportionately as before, until the year 1893, when there was an increase until 1896. It seems now as though the summit was reached a couple of years ago.

In looking over the history of vagrancy, as reported to us by the State authorities, from nearly all the countries of the world, we find that this tramp question has been one of the most troublesome that has come before statesmen, philanthropists or religionists. It is wonderful the millions of money that have been spent for years and centuries to maintain a large class of men who sooner or later reach the point where they will not earn their bread by the sweat of the face, finding it easier to sleep in barns, police stations, almshouses, and to receive the dole from the good dames whose sympathies are touched, and who have been responsible, in a large measure, for the maintenance of so unprofitable, worthless and dangerous a class of men. Philanthropy, without thought or science is little more than an animal impulse. It does an infinite amount of injury and little or no permanent good.

It is worth while studying for a little time the character of this great army of men. Almost every writer upon this subject divides the army of tramps into a large number of classes, satisfactory to himself from his own point of observation. I believe that those who have studied the matter most, agree that drink is the besetting sin of the tramp. For present purposes we may divide the tramp class into three divisions.

1. The "hobo," as we call him in this country, or the "pauper vagrant" as he is known in England. This class includes all those who have reached the worthless and workless stage—such as are without ambition. They are not all criminals in the common sense of that term, but a sort of "happy-go-lucky" set of men who know nothing about morals and care less. These men have no debts to pay, no bills to meet, because, fortunately for them, nobody will give them credit; so with crusts of bread or pieces of pie—as the case may be—they satisfy their cravings of hunger and sleep sweetly anywhere they may find a warm nest. The hobo is a sort of "happy child of nature"—a genius in his line of business—a perfect success in his calling. These men are professionals; but who they are, nobody knows and nobody seems to care; so they tramp, tramp, tramp, on and on, becoming bolder in their demands—multiplying like the sands of the sea, while the pockets and the patience of the public are being emptied more and more. Nothing has been done, however, in a practical way in this country, and in very few others, to arrest this awful onflow.

2. There is another class more unfortunate than guilty. These men would never have gone on the road had they been able to secure work or to make a living. They would give up the tramp life if they could. They need help, encouragement and a chance, kindness and leadership, coupled with firmness, and an opportunity for a foothold. Were they placed in a good environment they probably could be saved. They need both the strong arm of the law, and loving and intelligent sympathy exercised in their behalf. They are by no means criminals. They have lost all. They have no means and can get no work. A wife was pleading for bread; the children were crying with cold and hunger; and the father started out on a vain mission for work. He tramped the streets and highways, piteously asking for work at first, then for a few pennies from the passerby with which to feed the starving ones at home. At length he grows disheartened, careless, reckless. He was a long way from home, and was ashamed to return to the old neighborhood and to bring nothing with him. The filth, rags and poverty of his companions has a deteriorating effect on him and he falls more and more into their habits. Perchance he drowns his troubles in drink—a thing he never did while at home. He is passing over the boundary line, all too swiftly, that he may join the great army already described, who have become chronic vagabonds. In the name of heaven these men ought to be given an opportunity. They are to be found on the road every day. Any effort that can be made for the salvation of these ought to be made in the name of humanity.

3. There is a third class who are vicious criminals. They are known by the profession as the "gay cats," who sometimes work a little, steal a great deal and then hide in the great army of "unknowns." These are criminals by nature, or by chance, and have no right to beg, not even the right that belongs to the ordinary "hobo." They are a menace to life and

property. The workhouses and penitentiaries are the places for them. With proper organization, and intelligent discipline, this class could be sifted out and to them could justice be meted. There are men of all grades reaching from one of these classes to the others.

These people are more or less organized. They have their signs and their passwords. They are a sort of aristocracy to themselves, a mutual benefit society for their kind. They have their lines of travel and their places of meeting. If a tramp has been well treated at your house, all the tramps on the road are soon aware of the fact. If your neighbor persistently refuses to feed these beggars, and you as persistently feed them, you will observe that more than a dozen will call at your house to one that calls on your neighbor.

This army is recruited usually with boys, who at once enter into a sort of slavery, serving the older men with wonderful alacrity. It is almost worth the life of a young recruit to refuse to do the bidding of those with whom he associates.

As already suggested, hard times, want of work, I suppose is the most prolific cause of mendicancy. Strong drink is another. Men become unable to secure steady employment because of this evil habit. They fall into disgrace at home and start in upon a roving life, staying as long at each place as the authorities will allow.

A third cause, which may be mentioned, is indolence, a desire to live without work. It is easier for some people to beg than it is to work for a living. We have seen a demonstration of this in Indianapolis the past winter. "The Friendly Inn" has recently been greatly improved; good meals, substantial and clean, have been furnished; clean beds in a room kept fairly warm, have been obtainable. But at the "Inn" we have required all who are able-bodied men to work two or three hours either upon the wood-pile or rock-pile, for lodging and for meals. There have been some cheap lodging houses started by zealous and well-meaning people, where a man can get his meals or lodging for ten cents each. I have in mind one of these institutions carried on by a Christian man who thought to make his institution self-supporting, with perhaps a little revenue, and to gain an opportunity of doing these men good by holding religious services morning and evening. No work is required. The result has been that many of the mendicants prefer to stand on the street corners, or go to the homes of our people, and beg ten or twenty cents, rather than to go to the "Inn" where the accommodations are fully as good, if not better, and do some honest work for their lodging and meals. This natural indolence accounts for a great many of our beggars. They have no shame, but they do have an antipathy to honest labor.

This leads me to a fourth cause of mendicity, and that is indiscriminate giving. There are thousands and thousands of good housewives who feel that it would be most cruel to refuse the beggar, who applies at the kitchen door for a cup of coffee and a portion of the last meal. This very habit—this mistaken sympathy—is one of the greatest obstacles in the way of treating the tramp problem. If we could make it a crime, punishable with arrest or fine, or both, to give a meal to an able-bodied tramp. I am not certain but what we would be striking at one of the roots, if not the tap root of this whole trouble, providing we make adequate arrangements for him in another direction. Our mothers, wives

and daughters mean well; they are naturally tender-hearted and sympathetic. The tramp tells his story of woe, and they imagine that he is on the verge of starvation. Indeed, his rags and dirt have touched their sympathies already, so that they are in a proper mood to accept any story he may tell. It is well understood by all who have had any experience with this class of people, and it is well understood by those who have studied the subject and know it in its various relations, and know anything of the philosophy of the subject, that it is wrong, absolutely unkind, and a menace to good government to yield to the importunities of these mendicants.

As a fifth cause for mendicity, we would mention the fact that many like the wandering life. They are gypsies born, never contented to stay anywhere for any great length of time. They begin by moving from place to place. The habit grows, and ere they know it, they belong to the army of wanderers. They do not remain long enough in any one place to get a job of work. Soon they detest work, and by and by they find they can depend upon the good people to feed them and care for them whether they work or not.

There is a sixth and very important cause. I refer now to the crowded condition of society. Thousands of men are being crowded out for want of ability to take care of themselves. This inability comes either from certain vices, which make them unprofitable and undesirable in a community, in the march of trade, or to manufacturers, or they can not care for themselves simply for want of force—intellectual or physical, or both. They are incompetents. The reason they are driven out is because they are not capable of competing with their fellows. We see people of this class in every community. They lack foresight, insight and strength of purpose. They probably have not the ability to do anything well, utterly incapable of taking care of themselves in this rushing and business age. Like the old horse, they are turned out upon the highway to shift for themselves or die.

Then there is a seventh reason, as it seems to me, for men joining this army of tramps, and that is insanity or feeble-mindedness. At the very beginning of this paper, I spoke of one who became a tramp because reason had been dethroned. This class is closely allied to the condition that I have described under the sixth reason for mendicity. Indeed, I am not certain but what it might be included under the same head. These people are not responsible I am quite sure, for their condition or their habits. It is a menace to good government and to the public safety to allow them upon the streets and highways.

Another reason for the increase of this ever-growing class may be mentioned as that of early marriages between the members of the very weak and poor people in our cities. Any one familiar with the practical working of the Charity Organization knows very well that these people continue their kind; and I firmly believe these early and inconsiderate marriages are the prolific causes of poverty, weakness and mendicity.

I believe, furthermore, that the multiplication of benevolent agencies and consequent indiscriminate giving by them has a baneful effect upon the poor, encouraging them to habits of idleness and dependence, and by and by making the male portions of these families who are assisted, tramps. The experience of Bristol, England, officially reported, would in-

licate that such were the conclusions to which the thoughtful people connected with charity work had come in that city. A multiplicity of these benevolences, unorganized, means a want of investigation. Where there is a want of proper investigation, and an abundance of funds, there is bound to be more or less wasteful and unfortunate giving. This helps to weaken and impoverish the beneficiaries. There is no disputing this point. It has been tested for so many years, and under such varied circumstances, in a large number of countries, and the fact is thoroughly and everlastingly established.

The foregoing are some of the causes which lead men to become tramps; and yet there are other causes quite as potent.

These causes to a certain degree suggest the cures. The strange thing about this business is that so little has been done in the past. We hand out a lunch or an old pair of shoes to the wayfarer from the back door. He sleeps in the barn or the railway sand house in cold weather, or the engine room or police station; or in summer on the commons or about the haystacks. He begs enough money with which to secure his tobacco, whisky and beer. School houses and police stations furnish him with lodgings; the neighborhood furnishes the breakfasts. In our cities and towns an inn of some sort is usually provided by the Charity Organization, or municipal authorities, where he is kept through the night, but pushed on the day following. Many cheap boarding houses have been started where he can get lodging for 10 or 15 cents. He begs the money with which to pay for his lodging. He is receiving no help, or encouragement, in the way of work. There are many institutions of this kind. I have already referred to some of that sort in Indianapolis. Mr. Hadley, of the "Water Street Mission," New York, for ten years ran some six or seven stations where the men could stop and get a night's lodging. He kept an average of 1,800 per night. Mr. Hadley was running these places for another man, and in ten years they cleared \$150,000. There was no work test. I believe, in connection with some of these houses, they had religious services. Now and then they may have secured positions, but for the great body there was no permanent up-lift, no help except the temporary help of feeding and sleeping them. Practically no good was done them. They were carried along another day or night towards the death goal. In Detroit they have an institution similar to the above. It is known as the "McGregor Mission." A recent report shows that they furnished last year (1897) some 36,000 lodgings and gave some 90,000 meals. They helped over 6,000 different men during the year. During the past three years they have helped something like 1,300 men to secure work. In connection with the lodging house, they hold religious services and have some industrial features, such as mothers' meetings, girls' sewing schools, and a free kindergarten, and an employment bureau. In connection with the institution is a repair shop, where furniture is repaired and old furniture is worked over again. This is a source of revenue. They also provide kindling wood. They take contracts for tearing down old buildings, getting in return the lumber, which is split up into kindling and sold. This is a private enterprise, and I understand is self-supporting. The municipality has nothing whatever to do with it. They keep all comers for one night. After that they have a work test requiring $3\frac{1}{2}$ hours for lodging and three meals. Of the 21,000 different men helped

in this mission, two-thirds were native Americans, and one-third foreigners, the majority of the foreigners being of Irish birth. As another illustration of the work being done for these people, I may speak of the "Wayfarers' Inn" at Louisville, Ky. This is in connection with the Charity Organization. They have a work test. The place is provided with 90 clean beds. They have good, substantial meals, and accept old buildings and waste timber, which they have the lodgers split into kindling, and which is sold in the city. The receipts of this inn last year were \$145 more than the outlay. It was thus self-supporting. They cared for 4,336 transients, gave 43,181 meals and 18,079 lodgings. Their expenses at the inn were \$3,722.03, and their receipts \$3,870.10, giving them a small balance. This institution was not only self-sustaining, but by having such a place in the city, thousands of dollars were saved for which they would have had absolutely no return. These tramps would have been fed by the people giving 43,181 more meals with no return had it not been for the Wayfarers' Inn. At 10 cents a meal, this amounted to \$4,318 of a saving to the people of Louisville. These are only samples of the work which benevolent people are doing in this country for the men who have elected, or been driven, to live upon the community. I find the same is true, largely, in the European countries. But little has been done either at home or abroad for the reformation of vagrants. In Belgium, where an attempt has been made to reform them, the following testimony is given by Mr. J. R. Danforth, U. S. Consul. He says: "In regard to efforts for conversion of beggars and tramps into self-supporting members of society, it may be said that there existed in Belgium institutions of reform for tramps and beggars which have had but small success. In the department for the younger delinquents, they were generally worse when leaving than when entering the poor house or prison. The poor house has been a failure as an institution of reform on account of the mixing of those confined, without consideration of age and morality. The bad did not improve, and the partially good became entirely spoiled." The Consul goes on to state that because of the failure of reformation among the vagrants, and because of the bad effect of the intermingling of the younger with the older poor, that a new set of laws was passed in January, 1892, which takes these two things into consideration. The new law requires that all under the age of twenty-one years should be confined in the poor house entirely separate from the older inmates, special care being taken of children, who as soon as they complete a certain education are placed in proper homes. What is said here of the conditions in Belgium we find true in a great many countries in Europe. With the exception of Germany, but little progress has been made in the line of reforming tramps. In that country an effort is made to instill in the minds of these people in the workhouse a love of work, and to bring them back into an industrious and orderly life. It is said that even in Germany the success in this direction can not be termed great, the reason probably being that those who are placed there are too confirmed in a lazy, vagrant life to be reformed. A study of the efforts to reclaim this class of wanderers in the various European countries has led us to believe that Germany has the best plan, and has had the best success, all things considered, of any European nation. I believe we can learn more from the Germans on this subject than from any other people on the face

of the earth. In the first place, they began some years ago to organize an "antibeggary society," the membership of which paid a fee and agreed to refuse alms to beggars. A small metal disc is put on the doors of each member of this society so that mendicants are warned as they come to the house not to beg there. They know they are in danger of arrest if they do. The members of this society refer applicants to the central office or what we would call the office of our "Charity Organization" or the Township Trustee, where help will be given and the case inquired into. Work, beds and food are provided at this inn. It is supported by the municipality or the government. No liquors are allowed. The next morning the wayfarer must declare his intentions. If he wants work, he is provided with a ticket stating the facts, the route he proposes to take and the business which he desires to follow. If he wanders from the aforesaid route, he is liable to arrest. He must reach the next point, if possible, before 2 p. m. From there he goes armed with a new card. He can seek work along the way. In this manner he can cross the German Empire without being molested by the police, paying his way with work. In time he tires of this surveillance and dependence, and by and by begins to seek work in earnest. Thus private philanthropy and municipal beneficence work hand in hand to protect and to reclaim the vagabond. Money is never given, for this would be to subject the tramp to the temptation of drink. The law in Germany makes vagrancy a crime. It does in the majority of European countries, so that the genuine tramp is under arrest and in prison the greater part of his time. This method is said to keep the vagabond under the surveillance of the authorities, and to be fairly effective. But the question is readily asked, "What is to become of the sick and those who can not obtain work or who can not hold it when they do obtain it?" For these, arrangements are made as follows: During the past dozen years labor colonies have been established in various parts of the empire. These are usually farms situated in some quiet and retired place. These farms when bought were chiefly cheap and valueless land. But this land has been gotten into shape and made more profitable by the men who are detained there. This, it will be seen, is a distinct gain, and does not interfere with any legitimate trade. As much of the food used as possible is produced on these farms, with the result that each man has cost the State in the neighborhood of 13 cents per day. Were it not for these farms, the cost would be much greater. This is considered but a trifling cost when the gain in reform is remembered. These institutions are not of a penal nature, and are wholly voluntary. Those tramps who are weary of the life they have been living, and who are really anxious to reform, have thus a stopping place and an opportunity. This is a saving process. It divides the classes, taking out those elements in which there is any desire to reform. These men who go to these public farms work for two weeks for their board; after that they work in the morning for their board, and if they desire to work in the afternoon, a credit is made of 13 cents for each half day. Here he can stay for months, a year, or even two years, provided with a good home, surrounded by Christian influences and free from the temptations of the road. Morning prayers and Sunday rest are enforced. The work is neither exciting nor lucrative, but it affords opportunity for reform and comfort. On one of these farms in eight years 5,637 colonists

were received. Of these but 275 ran away or were dismissed for bad conduct, while 2,678 secured regular employment in other places upon leaving the farm. The showing made by the other German institutions of the same kind is not nearly so favorable. On an average one in eighteen or nineteen remained the full two years; while one in five secured employment by going to these farms. Have we not something here that might be available? The Legislature can be invoked and the people can be educated. Our State is leading in many things. Here is a splendid field for work in the cause of suffering humanity. These tramps are men with souls—their lives ought not to be wasted. It is an opportunity for a Christian civilization to lend a helping hand. To do this work would be in the line of making a draft upon the great Indiana Bank of Sympathy spoken of years ago by Mr. Oscar McCulloch. Furthermore, such a step would be a bulwark of defense of our institutions and in behalf of future generations. The tramp question can be solved humanely and rationally if only our people will give it that attention which it deserves. We must contribute time and brain to the solution of this problem if we would be worthy of the age in which we live and of the opportunities which we enjoy.

The Tramp now costs this Nation over \$10,000,000 a year for his maintenance, to say nothing of what he costs for police surveillance. They, like the "brook," go on and on "forever." They have started on the highways and can not stop under our present social, commercial and police systems. In many of our cities in this country they are arrested, sent to jail or to the workhouse, turned loose—arrested again. This adds materially to their cost of maintenance. They are of no use to themselves and are a menace to our country. What can be done? Indiscriminate giving does not help the tramp to independence, to morality or to manhood. It only humiliates him and helps to encourage him in his present condition.

What remedy do we have to offer? I believe it may be found by furnishing work in which there is a remuneration; by giving an education to those who will accept it, especially to the young, and by arresting and condemning to hard labor those who will not accept the privilege of work. In other words, I believe we ought to give those who are willing to give up this life every opportunity. Society ought to reach out a "helping hand," and then it should deal sternly with those who refuse to become worthy citizens. Such a method would give every man a chance to reform, to assert his manhood and to gain a foothold. But the real remedy for mendicency lies back of ordinary charity. I believe that our national politics have much to do with this trouble. It has already been shown that hard times increase the army of tramps. It should be the policy of the Nation, then, to provide work for the largest possible number of its citizens. This principle would reach out in a thousand directions. It would demand good money, encourage a demand for our products, and urge necessary public improvements. The federal government, the State and municipality should unite to give every possible opportunity for private enterprise. Public work should be provided for those who find themselves utterly incapable of competing with others in private enterprises. That policy ought to be followed by our country which will give a proportionate amount of labor to all the citizens. This

of course involves the question of protective tariff, of political economy and of questions that belong to the highest statesmanship. Fair wages for labor is involved also. Ruskin says that when we buy, or try to buy, cheap goods offered at a price which we know can not be remunerative to the maker, we are stealing somebody's labor. The "sweat shops" are in point and will illustrate my meaning. I was reading the other day of people making men's pantaloons for 70 cents a dozen and less. Many men work from 10 to fifteen hours per day with needle and machine for from two to five dollars per week. I know a woman who finishes pantaloons and makes \$1.50 per week, and she sews from 10 to 12 hours a day; and of men who are working on knee pants at 42 cents per dozen, the finisher getting 10 cents per dozen, the ironer 8 cents and the button-hole maker 10 cents per 100. When we read of cloak makers idle five to six months out of twelve, and who, in busy seasons, get only 75 cents per garment for cloaks that sell for \$8 and \$9, do we wonder that there are people who are poor? I am informed that women who work on first-class cloaks make from \$5 to \$9 per week by working from six in the morning until eleven at night, and that means that cloaks are made in New York for 27 cents. I wonder if Hood knew of these things when he sang:

"With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags
Plying needle and thread—
Stitch! stitch! stitch!
In poverty, hunger and dirt;
And still with a voice of dolorous pitch
She sings the 'Song of the Shirt!'"

Then good schools are needed for all the people—schools for the poor as well as for the rich—schools for the slums and crowded districts in our cities and on the frontiers, and they should be just as good as those schools which are attended by the children of the well-to-do. It has been discovered upon trial in a half dozen European countries that the reformation of the tramp is a slow process. The work must begin with the children, for when the children are taken and given school privileges and placed with prosperous and industrious families, the large proportion of them become industrious citizens. The principle for the diminution of this army of tramps lies in the better training of the rising generation. Many of these fellows never knew how to work, how to economize, how to help themselves. Give them advantages when young, even though they are endowed with but moderate capacity, and they will be better fitted to maintain themselves through the whole conflict of life.

Another remedy for this tramp problem is one of a sanitary nature. There should be decent homes for all; especially is this practicable in our cities. Thousands of boys are brought up without self-respect, because of their unhealthy and filthy surroundings. Give these people decent homes; it will help them to manhood; it will give them a larger outlook; clean up and tear down the old tenement houses; have them rebuilt according to intelligent sanitation. This would be a long step in

the right direction. Christian influences in the neighborhood would be helpful. The modern "settlement" idea is good and its value is being demonstrated at home and abroad. Society and the government must see to it that the poor are not oppressed by the rich. This involves legislation relative to monopolies, trusts and the department store. These things are rather in the line of prevention than cure, and are matters for both society and the government. The outlook for charity effort is continually widening. It is the function of those engaged in charity work to influence society and the State, to attempt to bring about a sound sentiment—things that have not been considered within the province of charity work. The more we study this whole system, the more we are unable to find its limitations. It can touch almost everything and in the future will touch more and more. But the cure for the tramp evil lies directly along the line of human sympathy coupled with just, consistent and persevering law. Experience has proven that the work question is at the very center and heart of this tramp problem. They are out of work. Many of them will not work unless compelled to do so, and work is fundamental to the right to live. The world owes no man a living. "Alms to-day makes paupers to-morrow." Intelligent giving and intelligent withholding are alike true charity. Let each man earn what he eats and what he wears. It is the function of the municipality, of the relief association, the benevolent society and the Charity Organization to give each comer an opportunity to show his willingness to earn his bread by the "sweat of his face." The experience of the Charity Organization in Indianapolis during the past few years has demonstrated this to the complete satisfaction of each working member. Charity workers generally agree on this proposition. Those who really desire to become true members of society and to be independent, to be men, ought to be given the chance, and those who have made up their minds that they will not work can then be classified and treated accordingly. The law will "become their schoolmaster." Temporary relief must be given to all comers. These men are without anything. They have no money, no credit, no tools, nowhere to lay their heads. Give them temporary relief, then give them the work test. Let this relief be given with sympathy and encouragement. Let it be understood that nothing but helpfulness is intended and that thankfulness evinced by labor is expected. Love and intelligence must be the basis of all that we do for this class of people. Our institutions must insist on cleanliness, on the use of the barber and the bath. The bed and the table must be of a character calculated to awaken better instincts in each individual. Let those who refuse to work be arrested and compelled to work. Here is the combination of love and law. Such a plan as the above, I believe, would be feasible. The drift of public opinion is more and more in that direction. But to this end there must be general co-operation of the municipal authorities, of the benevolent workers and of the good citizens everywhere. The people must be taught that they must not give indiscriminately, but, on the other hand, that they must report all beggars to the proper authorities. Said Elizabeth Fry, in the early portion of this century, when she saw the abuse of indiscriminate alms-giving and its demoralizing effect upon the recipient: "The encouragement of industry and frugality among the poor by visiting their homes; the relief of distress whether arising from sickness or other

causes, and the prevention of mendicity and importunity, these are the things to be aimed at in all giving." There must be proper places arranged for lodging, where food and baths and tests of work, and, if necessary, permanent work, or where a bureau of employment is established. The result would be that the tramps would fight shy of the community where such an organization existed. A report from the Charity Organization of Ann Arbor, Mich., at a recent conference of charities, shows that a thorough work test was required at Ann Arbor in the winter of 1893-4, with the result that the number of tramps was reduced 75 per cent. Work was required and the authorities co-operated. The cost was a little less than one-tenth what it would otherwise have been, much less than it had been for years. The same experiment has been tried, with more or less thoroughness, in Massachusetts and New York and other places, always with the result obtained at Ann Arbor in proportion as the experiment has been a thorough one. But it might be held, possibly, that a thorough organization of this sort would turn the tramps from the city into the smaller towns. We reply by insisting that what we might be able to accomplish in the city could be made practicable all over the State. Each Board of County Commissioners could be directed by law to provide for these people. Work in the country can be provided for those without homes or without means of support. These can be cared for for a limited time, and then work gotten for them if possible. If permanent employment can not be obtained in any particular county, the wayfarer may be supplied with a ticket similar to the one given in Germany, which will be an introduction for him on his way to the place where he is going or has expressed a desire to go. If he refuses to work, he receives no card and will then be subject to arrest and placed upon the city or county stone pile and be compelled to work. I believe a law can be framed which will give the well-meaning but unfortunate tramp a thousand-fold better opportunity than he now has, and which will call down the inveterate "hobos" and thieves in short order. But it will be objected, "The tramp will be driven to other States." Well, we are not directly responsible for the other States; but the fact is, if we succeed in reforming some of these tramps, and in driving the balance from out our territory, the benefits of our system will soon become so apparent that the other States will follow in our footsteps. The main features of this scheme have been tried in one way or another. The municipal features have been more or less tested in various cities of our Union. The State features have been tested in certain European countries, especially in Germany. We may take the best of all the world has learned and combine it into a system of our own. We may add to this our own experience; and in the end, by using our best judgment, we will have a scheme which will discriminate, encourage reformation and punish crime, and will be in advance of any, I believe, which has yet been tried in any single nation upon the earth. This question is worthy our best thought; advanced methods ought to be adopted both for the sake of the tramp himself and for the sake of society, to which he has become more or less a detriment and a menace.

WEDNESDAY EVENING.

GENERAL SUBJECT—"PRISON REFORM."

The session was opened with prayer by the Rev. J. Challen Smith, after which the President announced the following committees:

On Nomination of Officers and Place of Meeting—Dr. S. E. Smith, Richmond, Chairman; Mrs. Julia E. Work, Laporte; Rev. J. Challen Smith, Alexandria.

On Resolutions—James R. Carnahan, Indianapolis, Chairman; A. C. Pershing, Muncie; Prof. Charles A. Tuttle, Crawfordsville.

The President: The general subject for consideration this evening is "Prison Reform." I have the pleasure of introducing Hon. T. E. Ellison, of Fort Wayne, Chairman of the committee, who will take charge of the program.

Mr. Ellison: I hardly feel equal to the occasion to-night. Some weeks ago I corresponded with quite a number of persons regarding this program, and if you will look at it, you will see that I had some very eloquent performers ready to speak on the subject. I may say that I met Judge McCabe since I have been in the city, and he regrets very much his inability to deliver the address that we had expected of him. He feels very much in earnest on this subject, and as he wrote the opinion of the Supreme Court which sustained the indeterminate sentence and parole law, I felt it was very appropriate for him to speak to you to-night along those lines. Sickness in his family prevents him from fulfilling his promise to be with us.

President Brockway, of the National Prison Association, at the time of the Congress here a month ago, complimented the Legislature of Indiana and thought much good was going to come to this State because of the passage of those laws, and we all felt very thankful for his commendation. I presume there is not a person in this house to-night but is anxious, if good can be done, that it shall be done for this unfortunate class of persons. While we have these laws on our statute books, it seems to me sometimes that our progress has been too easy. I do not feel really comfortable over the situation. There had been much sowing and cultivating done in the field of public opinion on prison reform questions, but to make the change that was accomplished by the last Legislature seems almost incredible. I know that the sentiment of our people was favorable. I know that the best wishers for our State's prosperity want the law to remain as it is. But there has always been and always will be a conservative class of people in all communities that oppose all changes of existing conditions, unless they are personally interested in bringing the same about. That class was not consulted in this matter. From it I fear trouble. It will not come from direct antagonism, but

from indirect attacks. The main reason these persons object to the law is because the judge is not authorized to fix the time which a man shall serve. When a criminal is brought before a judge for trial, half the truth is never known as to his previous life and conduct. The time is not sufficient to investigate that, or more light would be thrown on the subject. Every person who advocates the indeterminate sentence law believes that a board of parole, that has had opportunities of investigating the prisoner's prior life, is better prepared to decide whether his professed intention to live a proper life thereafter can be relied upon. That is more easily found out by a board of parole than by any judge. Conservative people, no matter how good they are, are not abusing the law because it is wrong, but because they fear that a change of existing conditions will not be beneficial. This class of people are saying that the law is too sentimental; that it puts a premium on crime, and makes the life of an inmate of our Reformatory and Prison one of luxury and ease. Nothing is farther from the truth, but the truth must be told and the legislators and their constituents must know it, or their statements will be taken for truth. We must tell people how things are, in fact, for it has been said that "a lie has gone a league before truth gets her boots on." They confound justice with sentimentality. They seem to think that because one criminal gets paroled or his sentence is tempered, that justice may be done, that all get the same advantage, when in truth the punishments inflicted under the new law will be more in duration than under the old. I hope Mr. Hert will give some idea as to the duration of sentence under the new law. He can speak on the subject exactly. I will say in general terms that the duration of sentence will, in my opinion, be increased in this State and that it will be more rigid; that justice will be done to the good and the bad as well.

As a second objection to the indeterminate sentence, it is said that these statutes put a premium on crime. Exactly opposite is the truth. They say that in the fall of the year, when it begins to turn cold, there will be lots of people who will commit some petty crime that they may be taken care of during the winter. What is the experience? Go into the State of New York, where the Elmira Reformatory has been in successful operation for nearly twenty-three years, and talk with the judges who try criminal cases. They will say to you without any hesitation that every criminal who is what we call a recidivist asks to be sent to the penitentiary and not to the reformatory. They ask for a definite sentence and good time allowance. They want to know just how much they have to pay for the crime they have committed. It is the experience of all States where both systems of punishment are in vogue that the professional criminal asks for a definite sentence rather than an indefinite sentence that may be ended by evidence of reformation and a desire to live a proper life. The last is so foreign to his nature and so repugnant to his tastes that if the officials in charge of him do their duty he will remain till the maximum period fixed by law. When we put the indeterminate sentence and parole law upon our statute books, and established our reformatory, and put our prison upon the basis it is now on, we struck a blow at that class of criminals that, in my opinion, will drive such persons out of the State into other places, where there are different laws.

While some may think and say that the inmate of a reformatory or prison, conducted under such laws as we now have, lives a life of luxury and ease, nothing is farther from the real truth. The discipline of a reformatory is very much more strict and rigid than that of an old-style prison. The inmate must be up and doing physically and mentally, from his morning wakening to the closing of his eyes for sleep at night. Work and study are the commands and these commands are enforced with a universality that lets no one escape.

If you want good citizens, they must not only have work, but they must know how to work. Idleness has more to do with wickedness than all other things combined, and if my observation is correct, those who know least how to work are the most idle. We compel the education of the good and the lazy that are out of prison. Why not teach the mind as well as the hands of those who have fallen from good citizenship? I know that if this matter is properly understood, no backward or side-wise step will be taken.

If you will look at the program, you will find that the committee had arranged that both the Prison and the Reformatory might be represented to-night, and I invited, on behalf of the Prison, Warden Harley and Mr. Nebeker, of the Board of Control. I regret that neither is present. I see that Mr. Hert, General Superintendent of the Reformatory, is here, and we will now hear from him.

"THE PAROLE LAW IN THE REFORMATORY."

ALVIN T. HERT, GENERAL SUPERINTENDENT.

The law creating the Indiana Reformatory came into operation on April 1, 1897. The first man paroled was sent out from the institution on May 6 of that year. Ten men were paroled the same month, of whom nine have since received their final release, and during the eighteen months in which the parole law has been in actual operation, 162 men have been provisionally released upon parole, with the following results:

Received final discharge	39
Term of sentence expired before twelve months' parole..	11
Returned to the institution	12
Returned, awaiting employment	1
Delinquent	8
Died	2
Number reporting	89
Total	162

Of the twelve mentioned above as returned to the Reformatory, five were sentenced for a definite period under the old law, and have since

been released from the institution upon expiration of sentence. The number of trades to which these men have been sent is twenty-six, including a large number under the general head of laborers. A still larger proportion has been employed by farmers. The various trades are represented as follows:

Agent	2
Butcher	2
Box maker	1
Boiler maker	1
Baker	1
Barber	3
Bookkeeper	3
Blacksmith	1
Carpenter	1
Correspondent	1
Coal miner	4
Cook	2
Clerk	4
Farmer	46
Laborer	39
Meat packer	1
Molder	8
Machinist	6
Printer	2
Quarryman	1
Reformatory guard	1
Railroader	1
Salesman	2
Sawyer	2
Tanner	1
Teamster	17
Waiter	8

A close overwatch is kept of the paroled men. At least twelve monthly reports are required before final discharge, and the State Agent has them under constant supervision. They are encouraged to correspond frequently with the General Superintendent, a privilege which is freely indulged in. Their employment, wages, boarding place, personal and family affairs are all more or less discussed with them, by letter or upon friendly and official visits. It is well to remember that these men are not dumped down into one corner of the State; they have been distributed among 59 counties, while 17 men have been paroled and allowed to go to work in other States.

Much care has been exercised over their employment. Strict inquiry is made into the standing and reliability of those who undertake to employ them. A man's stability greatly depends upon the way he is treated on the outside. No one should be allowed to go upon parole into a family or workshop where his surroundings are not of a high order of excellence. The very strictness of discipline to which they have been necessarily subjected during their term in the Reformatory makes it needful that these men should be wisely governed immediately upon going out.

In financial matters, the figures are somewhat surprising. During the period of eighteen months covered by this review of the parole work the wages earned by the 162 men amount to a total of \$20,158.38. In addition to this amount of cash wages, a large number of men receive board, lodging and washing; 78 are so accommodated. If this is computed at an average of \$3 per week, \$12,228 must be added to the earnings of these men. The cost per capita of maintaining men in the Reformatory for the fiscal year ending October 31, 1898, was \$108.70. The 162 men paroled, including those finally released, those returned or delinquent, and those still reporting, have fulfilled upon parole, up to date, time equal to ninety-three years; so that if their total parole period had been passed within the Reformatory, the additional cost to the State would have been \$10,109.10. This has been entirely saved, and in addition a total of wages and board amounting to over \$32,000 has been earned. It is surely better that 162 men should be wage-earners to the amount of \$32,000, and become honest and peaceful citizens, than be continued at the State's expense, hopeless convicts; and it is, I consider, indisputable, that the men so going out upon parole, with employment provided for them, and the constant supervision of the State Agent, are more likely to refrain from again committing crime than they are when discharged, as was the case under the old law, without any employment or supervision whatever.

Perhaps an even better test of the success of the parole system in making trustworthy men is shown by the amount of the savings of the paroled men, leaving out of account those finally discharged, and those returned for any reason; the men still reporting, numbering 89, show, in their reports for the last month, money on hand or due to them, \$1,882.20, and this notwithstanding the fact that October has been an especially heavy month for expenditures in underclothing, overcoats and shoes, in anticipation of the fall and winter weather.

In the parole of men, the greatest care is taken to ensure success. Every case is carefully considered upon its merits, and the spirit in which a man has kept the rules of the institution and has performed his work is regarded quite as much as the actual fulfillment of the specific rules. In other words, the character and intentions of a man as revealed in his general deportment are made to tell equally with his observance of the strict letter of the rules. His past life, the number of his arrests, the nature of his crime, his antecedents, and the freedom or otherwise of his family from criminal charges, are all considered in deciding upon his parole.

No petitions or outside influences whatsoever are allowed to intervene. It may be mentioned that last month, out of thirty men who by strict compliance with the rules of the Reformatory were eligible for parole, and whose cases were presented because they were so far eligible, only seven were ultimately paroled.

By law, every judge, upon committing a man to the Reformatory, is required to make a statement of the case for the guidance of the officials. Many judges fail to do this, but after a man is provisionally paroled, a letter is immediately sent to the judge who tried the case, stating that the man has been authorized for parole, and asking for an opinion as to the advisability of such a course, for the reason that some facts concerning

the man might have been known to him that were not submitted to the management.

Contrary to the general opinion, the parole law, as interpreted and applied by the managers of the Indiana Reformatory, tends to lengthen the average time for which men are imprisoned. Thus, from April 1 to October 1, 1896, prior to the enactment of the indeterminate sentence law, the average number of men released after serving one year was 32 per cent. of the whole; whereas, from April 1 to October 1, 1897, under the indeterminate sentence law, the average number of men released after serving one year was 19 per cent. of the whole. I mention these facts because of the erroneous opinions some hold respecting the workings of the parole law, imagining that it is applied indiscriminately, and with little regard to the strictness which is necessary in dealing with those who by criminal acts have made themselves amenable to the law. The slur that is sometimes cast upon the present law as a "kid-glove and lavender-water plan" has no foundation in facts, and only rests in the minds of the misinformed, or of those who willfully oppose progressive methods in dealing with prisoners.

Perhaps one of the most important arguments for the maintenance of the present law is in the fact that it is not popular with the really criminal class. Such men prefer to have a definite sentence passed upon them, which will end at a certain period, no matter what their conduct may be. The worst thing that can happen to such men, for their own sake and that of the State, is that they should be released after a short term and thereby permitted to work their will upon society again. I know of one man who was sentenced to the State Prison six times, for a term of one year each time; on a seventh occasion he was sentenced for a period of from one to fourteen years. If this sentence had been possible six years ago, he would have been saved from repeated criminal acts; the State would have been saved from large expense in the way of prosecutions, and society would have been protected against the man's criminal depredations.

I wish just here to emphasize the opinion, gained from experience, as well as observation, that no parole law can be enforced in the most practical way unless the institution be conducted upon a nonparusan basis. No man should ever be released as a political or personal favor, either toward himself or some friend, and the selection of officers must be entirely free from political bias.

For the best results from the parole law, great care must be exercised in the appointment of all officials. The prison officers should be selected on their merits only, with reference to the reformation of the prisoners, and all who have forgotten or have never learned that human nature within and without a prison is essentially the same, that reformation is always possible, and that the mercy of God is not suspended by a sentence of the court, should at once be discharged. Let it not be said that this is a theory too refined to be adapted to depraved and degraded convicts; convicts are men; the most depraved and degraded are men; they are born social beings so fashioned by the hands of the Creator; their minds are moved by the same springs that give activity to those of others; they avoid pain with the same care and pursue pleasure with the same avidity that actuates their fellow-men. It is the false direction only.

of these great motives, that produces the criminal actions which they prompt. To turn them into a course that will promote the true happiness of the individual by making him cease to injure that of society should be the great object of our penal institutions, as all penal institutions should be reformatory. To think that the best system which human sagacity could devise will produce reformation in every case, that there will not be numerous exceptions to its general effect, would be to indulge the visionary belief of a moral panacea, applicable to all vices and all crimes; and, although this would be quackery in legislation, as absurd as any that has appeared in medicine, yet, to say that there are no general rules by which reformation of the mind may be produced is as great and fatal an error as to assert that there are in the healing art no useful rules for preserving the general health and bodily vigor of the patient.

We believe that the work undertaken by, and which engages the attention of, the Indiana Reformatory, is work founded in wisdom; that it is practical, and has great value for individuals and the State. We are confident that the true way to deal with criminals is to attempt their reformation; that a large per cent. of convicted men can be reformed. We are also confident that the methods of the Reformatory are the right methods to use for the accomplishment of the work given it to do. We believe that larger endeavor and more thoroughness along the present lines of effort are the demands upon us. The needs of the prisoner appear greater than they formerly appeared to us. Our educational work needs to be enlarged and to be strengthened by special and ample trade teachings, so that the men released from the Reformatory will be fully equipped for self-support, and thereby removed in greater degree from liability to further commit crime.

Mr. Ellison: At the meeting of the National Prison Association, Warden McClaughry read a paper on "The Parole System as Applied to State Prisons." There was such a spirit of brotherly kindness running through his paper, in considering what might be done for the unfortunate person who came to a prison or reformatory, that Rev. Mr. Milburn, as he sat behind me, kept patting me on the shoulder, and when Mr. McClaughry went off the stand he said: "If our prisons and reformatories are managed by men who have the spirit of God like that man has and has expressed in his paper, we ministers will have to do more than we have done if we save souls." I feel that Mr. Hert has imbibed that spirit.

Mr. John R. Elder: I would like to ask Mr. Hert how many of the 162 paroled prisoners from the Reformatory have committed crime and been convicted of crime and been returned to the institution.

Mr. Hert: Of the 162 paroled, two have committed crime and been convicted.

Mr. W. C. Ball, Trustee Reform School for Boys: I have very decided views on the subject of the parole law. There is in fact one change that I have very much at heart in connection with it. The principle ought to be carried further than it is. It has been a sort of hobby horse of mine, and I claim to be by right the original discoverer. On the occasion of the Prison Congress, I was interested in finding that Mr. Hert was prancing

around on my hobby horse. With hobby horses it is different from what it is with other kinds of horses. While they sometimes interview with ropes gentlemen who are found with other people's horses, it is different in the matter of hobby horses, which are, after all, the real thoroughbreds. Brother Hert is not only welcome to ride this steed of mine, but I hope he will get all his friends to do it.

At our Plainfield school, boys are sentenced until they are twenty-one years of age, but are released on ticket-of-leave whenever by their good behavior and their obedience to the rules, which are multiplied in number and made rather stringent in character on purpose, they have earned their "honor," as it is called. While a boy is out on ticket-of-leave, until he is twenty-one years old, if he does not behave, the State just reaches out and brings him in again. But after twenty-one our power ceases, and we have discovered that when a boy approximates twenty-one and knows that very soon the institution is going to lose its authority over him, there is not merely a subtle change, but a very visible change in his attitude toward the institution. The change that I want made is this: It begins with our institution. The sentence should read that he will go to the Reform School at Plainfield until he is twenty-one years of age. But if he shall not have obtained his honor and the right to go out on ticket-of-leave, when he is twenty-one years of age he shall not go back into the world again, but be handed over to the tender mercies of the Reformatory at Jeffersonville. He must be given to understand that there is only one way by which he can get into the world again, and that is by obeying the rules of the Reform School for at least a period of twelve months. When he has been sent to the Reformatory, he should be given to understand that there is only one way by which he can get out of that institution, and that is by obeying the rules there.

If he becomes defiant and indicates that he proposes to run the institution, then he wants to be bundled up and sent to the State Prison at Michigan City. The management of the State Prison ought to be on entirely different lines from that of the institutions at Plainfield and Jeffersonville. These are intended as educational places, whereas the State Prison ought to be operated on the theory that we had wasted much time and patience and money in doing something for them, and that now we propose to make them pay back by service, and useful service—making something that the State wants. It seems to me that whenever anybody anywhere, either in one of these institutions or out of them, has an idea that he is superior to law, that he has risen above the thing that binds the rest of us, it is highly desirable that he should be given to understand that society is not, can not be and should not be organized on any such theory whatever; that a person must recognize the rights of others; that he must be obedient to law. That is the whole theory of running the institution at Plainfield, and I am sure it is at Jeffersonville.

It seems to me the law ought to be changed in sentencing a person to the Reformatory. An age limit is fixed. Prisoners between sixteen and thirty are sent there. It may happen that some one fifty or sixty or seventy commits his first offense. He may have been a perfectly respectable, law-abiding citizen, and then suddenly he breaks the law. Under the existing system he would be sent to the Prison. I say it is worth while to deal gently with every one upon conviction of his first offense. He

should be sent to the Reformatory, and not to the Prison. It is worth while to see if he can not be reformed.

Mr. Hert: That age limit was fixed for an equal division of the prison population. It was found that fixing the limit at thirty years would leave the two institutions with about equal population. We agree with you.

Mr. Ellison: Mr. Ball's idea has a great many good points, but there are some objections to it that seem to be insuperable. One is that you can not teach an old dog new tricks. It is pretty hard to put a man that is above thirty into a class and train his hand and head over again and teach him as you can a young man. It would hardly do to take a man sixty or seventy years old and put him in a class of boys sixteen or eighteen or twenty. It was for that reason more than anything else that the limit was made thirty.

Our law is somewhat different from that of almost every other State. In most States they allow no one to go to a Reformatory who has committed more than one offense, and several gentlemen who have been connected with reformatories said they hoped that when we put our law on the statute books we would not exclude from the benefit of the Reformatory those who had committed a previous offense. For that reason the Indiana Reformatory is made, in a certain sense, a clearing-house for all criminals between the ages of sixteen and thirty. The Board of Managers of that institution has the power to keep the prisoners wherever they think best, and if they find a man is old in crime, although young in years, they may send him to the State Prison and keep him there until he has proven that he is fit to come out.

We have been listening to some addresses as to how men and boys ought to be managed. We will now hear Dr. Haslep read a report on the Reform School for Girls and Woman's Prison, by Mrs. Moody, of the Local Council of Women.

"INDIANA REFORM SCHOOL FOR GIRLS AND WOMAN'S PRISON."

REPORT OF MRS. MOODY, CHAIRMAN OF VISITING COMMITTEE OF INDIANAPOLIS
LOCAL COUNCIL OF WOMEN.

In this institution the pleasant impression produced on entering by the artistically painted walls—the work of the inmates—which cast a pleasant halo over the rooms, is made permanent by that greatest of all luxuries which meets one in every place—extreme cleanliness and tidyness.

The industrial benefits are manifest. The handiwork is beautiful. A touch of home life pervades the rooms. Thorough execution marks the work in every department. Cooking, so necessary for every woman to know, especially one who must earn her own support, as the girls here must, can not be taught to all for lack of room. Unfortunate as this is,

it is mild when compared with the conditions of the sleeping apartments. One room, 45 by 19 by 10 feet, accommodates twenty-five cots. Scientists compute 250 cubic feet of air space for one person. Here the girls breathe over and over again the carbonic acid gas thrown off. The thought of one of the most serious riots recorded in history, which was traced to the poisoned condition of the atmosphere where the riot originated, caused us to wonder how much more difficult this made the battle, with inherited conditions, which most of these girls must fight. The officials make the most of the present condition of ventilation, and this watchfulness shows in the fact that the majority of the girls have bright faces and are in good form. Still, the Board would be justified in refusing to accept another committal until better provisions are made.

The most important and urgent duty is to provide a separate building for the complete removal of the Prison from the Reform School. The girls should be entirely removed from the odium of penal association. Until this is done, some will query why the great State of Indiana, that responds so generously with her best blood and treasure, that she might aid the degenerate foreigner, will not give some little more treasure needed to give best protection to her unfortunate girls. Twenty-five thousand dollars and a bit of land is all that is required. During the last Prison Congress, eulogies were heaped upon the State of Indiana; and it was accepted that she leads in the matter of prison reform. This will not be fully borne out by facts while our young girls are incarcerated in close proximity to our most hardened criminals. Some in authority have said if there were more women prisoners we would advocate the building of a new prison. We do not ask this for the women prisoners, but for the hundreds of girls who are and the hundreds more who will be trained here. And now to the Legislative Committee we leave the huge task to move a vast legislative body without the ballot or any of the instruments of political warfare. But we know that the mother heart of these women, representative of thousands of other women, will pledge us their prayers, sympathies and powerful co-operation. "Inasmuch as ye did it unto the least of these, ye did it unto Me," said our Lord. And because we should only give to Him of the best, we have faith to believe you will indorse our resolution that the Reform School for Girls be separate from the Indiana Woman's Prison, and that the name Reform School for Girls be changed to Industrial School for Girls.

Dr. Haslep: May I add personally that Mrs. Moody's report has the unanimous indorsement of the Local Council of Women?

Mr. Ellison: I think that every one who has given the subject any attention feels the justice of this demand; that the Reform School for Girls and Woman's Prison be separated. There can be no doubt but that it ought to be done. The stain that comes to every person who is justly or unjustly confined in a penal institution is very difficult to wash away. Let us do what is possible to avoid inflicting this stain on anybody's character.

Now we have one more speaker to whom I want you to listen, for the reason that he took no little part in putting these laws upon our statute books. I introduce to you Senator Shiveley, of Richmond.

Senator Shiveley: My experience as a reformer has not been just the pleasantest. I do not agree with Mr. Ball in the idea he has expressed. If I had nothing else to do and didn't have to work, I don't know whether I would be a reformer or not. I would think about it. My early life was spent (if you will pardon just a little personal allusion, so that I may explain to you what I mean) prosecuting pleas. I was Prosecuting Attorney of my judicial circuit. I then believed that a man who was accused of crime had to be hunted down and placed behind prison bars and kept there. I cultivated that feeling for four long years in my judicial circuit, and I made an effort to send to prison every man who was accused of crime. After I went out of that office a few of those persons employed me to defend them. I began to think a little about human beings and to look around upon them. I began to realize that I had formed some false ideas about these things. The good people of my county thought I should come to the State Senate, and right there was the beginning of my troubles as a reformer. I thought after I was elected and my seat was secure I ought to do something in a practical way for my people and the people at large. After much consideration I came to the conclusion that, above all, the unfortunate people confined in our benevolent and penal institutions probably demanded what little ability I commanded. With that idea I drew up a non-partisan bill. I insisted that the benevolent and penal institutions of the State should be put under bi-partisan control. That was a little too far in advance, and my troubles began. I had scarcely introduced the bill until my friends came to me and said that I was making a mistake; that ever since the organization of this State the institutions had been under the control of the party in power, and that they were its legitimate spoil. I persisted in forcing my bill upon the attention of the Senate, and before the Legislature adjourned we placed that bill upon the statute books of the State, and from that day to this I have never regretted the step I took.

Still I was not satisfied. We got only the benevolent institutions in 1895, and it looked to me as though the penal institutions ought to have the same law. So in 1897 we rallied again, and insisted that the penal institutions should be placed under non-partisan control. It went on and on until there culminated the Indiana Reformatory, of which you have heard much, and from the encomiums that fell upon our system in Indiana during the Prison Congress, I felt that we had done a great work.

When you take politics out of the management of these institutions, all this work of reform comes easy. The real non-partisan board is a bi-partisan board, equally divided between the political parties of the State. Until that has been accomplished in Indiana, you will never be secure in the vantage ground you have obtained. The persons who have stood in the trenches, working for the success of the party, will demand places. But God forbid. There are plenty of places without. Let them take the county offices. Let them take the State offices. Let them take the clerical positions. But I say God forbid that poor unfortunate beings be put into the hands of men who can say nothing more than that they have stood at the polls.

I thought I was not done reforming until I had introduced a bill in the Legislature taking away from the officers of the benevolent institutions

their little salaries. There are two sides to that question, two very serious sides. There is a question whether or not the State can not well afford to pay for the management of her institutions. I believe we will see the time within a very few years when the benevolent institutions of our State will all be put under the management of one board, which will be paid a salary. There certainly can be no reason why there should be a separate board for the management of each of these institutions. One board can manage all of them. The Reform School for Girls should be left as it is now. One board should take charge of it.

As a closing remark, I will say that until you eliminate politics from the management of your institutions, any progress that you make is always in danger. Politics must be eliminated and the hand of the spoilsman must not be laid upon these institutions.

Mr. Ellison: I think we all realize the force and truth of the Senator's remarks; that only when we have taken these institutions out of politics will they achieve success. As to his suggestion for putting them under one board, there are many reasons why that should be done; but there are many reasons that might be urged on the other side. When there are several boards, the people of the State will take more interest in the institutions than when there is but one board.

THURSDAY MORNING SESSION.

GENERAL SUBJECT—"CHILD-SAVING."

Session opened with prayer by Rev. Thomas J. Villiers.

Miss Wilson: In the absence of Judge Davis, Chairman of the Committee on Child-Saving, I will ask Miss Brochhausen to read to us her paper on "The Vacation School."

"THE VACATION SCHOOL."

MISS ANNA BROCHHAUSEN.

Every one who is in any way connected with the training of children is interested in the question, What means are the best for developing a strong moral character? This problem is far from being solved; yet it is encouraging to know that many of the best minds are at work at it. It is to be hoped that each year brings us nearer its solution.

Teachers have long felt the necessity of a change in the organization of our schools. At the beginning of each school year much time is needed to break up bad habits which the children have formed during the long vacation.

Some five or six years ago the experiment of having school part of the summer was tried. Now there is a summer session in nearly all our large cities. The schools are supported chiefly by charity organizations or individual donations, the School Board giving the use of the buildings for the purpose. In the past summer the New York School Board took charge of the Vacation School.

Naturally, the nature of the work is different from that given during the winter. The extreme heat demands it. In the vacation school conducted in this city during the past summer the home idea was embodied as nearly as possible.

The activity of the child was taken into account and ample scope given to its exercise. In no department was rigid discipline enforced. The aim being to encourage free self-expression, a friendly intercourse was soon established between teachers and pupils.

Each morning at a quarter past 8, after the children had hung up their hats, the piano announced that all was ready, and to the sound of the music they gathered in the music room, where they were sure of some kind of entertainment. Much of the best talent in the city was called upon to take part in these opening exercises. Beside the vocal and instrumental music, there was reading of the Greek Myths, Heroes and Men, continued from a previous session. The principal and children often talked with each other about some things connected with the home. The children also did their part toward the general entertainment. Some morning one of the groups would furnish the music. At other times a pupil would announce to the principal, very quietly, that he had something to say to the school next morning. In this case it was quite certain that the child had been busily at work making something which he found had been needed. This was always kept a secret and presented to the school during opening exercises. Thus it happened that a boy stepped before the class one morning and said: "I heard yesterday that the cooking department needed a scouring box in the kitchen, so I thought I would make one and present it to it this morning." Another followed with two games in his hands, and said: "I felt that we needed more indoor games for rainy days, so I have made two here, and hope you will enjoy them."

At the close of these exercises a leader for each group was appointed for the day. A card had been prepared on which were written the successive lessons which the group was to attend and the number of the room in which the lesson was to be held. This card was tied with a bow of ribbon and pinned on the leader. He was given charge of his class book, and was expected to gather his group together and lead it to its respective recitations. Thus the children were encouraged to govern themselves. After these leaders were appointed, the principal would call the name of one, who would rise with his group and pass to the teacher to whom they were first to report. As the respective groups passed from the room the teacher of music played a march.

Now the busy life was begun. In the music room a group was learning a new song, receiving instruction on the quality of tone, listening to the

sounds round about them, analyzing the effect of different kinds of music on themselves. This department added much to the social life of the school. On the evening of the parents' meeting two of the groups furnished much of the music on the program. On the next to the last day of school a public entertainment was given, in which all the children took part.

In the art department the children were given work in construction, work with the brush and paints, with the brush and ink, and were taught the use of the pencil and charcoal. Not a small feature of this work was the outdoor sketching. Frequently a group would go out to the park to sketch, and on the picnic excursion it was not an unusual thing to see children seated here and there, with paper and pencil in hand, preparing a souvenir of the day.

In the nature study department, life rather than books was brought to the children. Here they observed a swarm of bees at work. They saw the honey box prepared with its foundation. Here was an aquarium with gold fish, and another filled with the specimens which the children gathered, such as turtles, toads, crawfish, catfish. A large microscope was used in this department for the observation of spirogyra and cross-sections of stems. Two smaller ones were used for the study of insects. The insect was caught in the microscope, but was given its freedom again as soon as the children had observed it. The scientific instruction gave the development of plant and animal life from the simple to the complex forms, while the myths and legends connected with nature were related to the children. Here, too, they received a preparation for the weekly excursion. Daily excursions also were taken in this department. During the course of five weeks every group visited the park for the study of trees, leaves, pond scum; the State House for the study of birds; the woolen mills, where they saw the wool converted into blankets.

It will be granted that in giving the child control of all his powers the above departments are necessary. Even in these, it can be seen, the object was to bring him in close touch with outdoor life. The department, however, that formed the nucleus of this home life was the kitchen and dining room. Each day a luncheon was prepared in the kitchen by a group of children, under the direction of a competent teacher. It was afterwards served in the dining room to guests or a class of the school children. This group would first copy the recipes for the day's menu, and then the work was divided. The children who were to cook would put on their blue gingham caps and aprons and pass to the well-equipped kitchen. The teacher then appointed two of them (sometimes more) to do the buying for the day. They would take the account book, look through the recipes, decide what was needed, make out the account and submit it to the teacher for approval. The principal gave her pocketbook into their charge for the morning. Before going to the market and the stores, an account would read as follows:

Three pints of milk at 2½ cents.....	\$0 07½
One-half pound of butter at 25 cents.....	12½
Corn	10
Meat	19
<hr/>	
Total	\$0 49
Cash on hand	2 20
Spent	49
<hr/>	
Balance on hand	\$1 71

Before the close of the session the pocketbook and account book were brought to the principal, who saw that all was right. The great value intellectually and morally in this department can not be overestimated. While these children were doing the buying, the rest of the kitchen corps was busily preparing some articles of food. Here a boy could be seen putting water into the kettle to heat for tea; there two little girls were brushing potatoes. When the others returned from the store, all would gather round the table to receive careful instruction in the preparation of the new article of food. Then what a delightful home picture would greet the eye of the visitor! Not an unhappy face anywhere, not an idle pair of hands; each one wholly absorbed in his particular part of the work. After luncheon was served this group washed the dishes. One child was appointed to wash the tea towels as they became too wet for further use. He had his small tub and wash board for that purpose.

What has the other division of this group been doing in the meantime? They have put on their light calico caps and aprons. One is the teacher for the day. She has taken her little book of instructions and, according to the directions therein given, is heard to say: "Charlotte and Bessie, you may take the druggist out and brush it. Ethel may brush the floor. China, when she is through, you may dust the room. Winnie and Hazel may attend to the flowers in the vases." Soon everything is in order. Under her directions they then set the table. Having finished this much of the work, they send for the teacher, who has purposely left them to themselves, for her final criticism. After which the children seat themselves with their books, while the little teacher reads again with them the rules for serving. Two head waiters are then appointed, one for either end of the table. The rest are now ready to draw back the chairs for the guests. Then they step to the end of the table beside the head waiter to await the direction of the host or hostess. Sometimes two children from the older group fill the position of host and hostess with not a little dignity. When this occurred, if there were only children at the table, the little hostess told them how to place the knife, fork and napkin before leaving. The spirit in which this was taken was always as sweet as the one in which it was given. Now the little waiters move quietly about the table, serving each guest with the first course. Then they seat themselves ready to answer to the slightest gesture of the head waiter, who has kept her position near the table to see that a guest is never in want of anything. After luncheon this group replaces the dishes in the china closet, puts the dining room in order, places its books, caps and aprons in the drawer and is ready for dismissal.

Whenever scrubbing time came, how merrily the barefoot boys applied the broom and mop! The janitor was never asked to clean the dining room or kitchen. The first day of school the children of the cooking department took an inventory of every article as they washed it and put it in its place. The last day of school, as they packed this material they had the inventory in hand, and made sure nothing was missing.

With no less delight than was manifested by the children in the cooking department did the respective groups enter the workshop. Here again a practical aim was kept in view. Everything made was useful. Bread (cutting) boards were made for the kitchen, hexagonal mats on which to set hot dishes, sleeve boards, match scratchers, hat racks. Whenever a hammer or a tool needed to be used in the building, a child was called from the shop to do the work. It was the children from this department who put the netting before the dining room and kitchen windows; they mended the croquet box when it came apart, and repaired a broken mallet.

Each Monday a committee was appointed to take charge of the rooms. These children, coming earlier, had the windows raised, the blinds arranged, the doilies placed on the tables and the plants watered before the others arrived. Through these little helpful deeds are they not led to see how they can be useful at home?

In the sewing department, also, the altruistic idea was prominent. While the children learned the different kinds of stitches, they soon were hemming teatowels for the kitchen and the table linen for the dining room. If a child's clothing was torn in any way on the play-ground or in his work, he was sent to one of the children in the sewing department, and soon the garment was mended.

But in the hot weather of the summer months children should not be kept constantly at work. It is doubtful, however, whether the children would have called what is here described work. When true pleasure, inner satisfaction, is gained from the accomplishment of a good end, work assumes the aspect of play. Still, each group was given from two to three free play hours each week. During this time they were in charge of a teacher, but were free to choose their own kind of activity. Is the personal responsibility placed upon the child in this freedom of choice evident? Sometimes a group would decide to play a game together. There is no greater influence in forming habits of personal and social conduct than in collective play. Again, the group would be quite scattered, some having gone to the reading room, where they helped themselves to the books of their choice, and when through placed them on the shelf again; others might be having a game of ball. It often happened that a child wished to finish a drawing or painting or some piece of work in the shop. If the music teacher happened to be in charge, not infrequently she was asked to finish teaching the new song or to entertain them with music. It would be impossible to relate all that took place in the free play hour.

Once a week the boys and girls separately were taken for an afternoon to the Boys' Club gymnasium. Here some instruction was given and some free play allowed.

Once a week a long trip was taken by the entire school. The purpose in each of these excursions was different. Once the journey was on the street cars for free play in a beautiful wood near the city. The soldiers being in camp at the State Fair Grounds, it was thought well for

the child to see the discipline there exercised. Previous arrangements were made for a special drill, and the school spent a very profitable morning. Visits to farms and dairies were not omitted. The last trip was taken on the train. For each trip captains and rear guards were appointed for each group, thus placing the government in the hands of the children. Thus the effort was made to place the child in a co-operative community, where one existed for all and all for one.

Education, development, is not a preparation for life, but is life itself. Do not say that the children prefer the full vacation. In 1896, 4,000 were refused admission into the vacation schools in Chicago. Every one desires normal activity. Where he finds that, there he is content to be. As early as the second week the very boys who had entered our school with a most unfavorable attitude toward it were begging to be allowed to return in the afternoons. Every Friday the question, Why can't we have school to-morrow? was asked.

But some might say character is developed faster in the outdoor life. True freedom in intercourse is one of the strongest means in character building; but take a glance at the kind of influence brought to bear on the developing individual. Many come from homes through which no health-giving breeze can pass, where the children are frequently left to themselves to quarrel in childish selfishness over some trifle, or should they go out to play, it is in streets which resemble alleys, where the welcome shade of a tree is almost unknown. The usual result of such a development is a narrow, ill-tempered, selfish being, who has a wrong conception of the purpose of life, and becomes a burden to himself and others.

Now, can not something be done to counteract these influences? Can not the child be placed in surroundings where a cheerful, good-tempered, helpful atmosphere pervades the whole? Under these circumstances the result will be the development of just such a disposition.

Character is but the accumulation of habits, and a good habit is formed as easily as a bad one.

I know much good was done in the past summer. Though at first there was a strong antagonistic feeling, we saw none of it after the first two weeks. Only a few weeks ago some of the boys were at my home and told how glad they were that they had gone to the vacation school. Other boys who had stopped school last year are in school this year.

I can not say that this is the best way of reaching the children. I only know it has done good. My friends, we are all interested in the solution of this problem. We need divine guidance to know just how to live with these children, to know just what part they should do for themselves, and our true place in relation to them.

DISCUSSION.

Miss Wilson: I wish to commend particularly the work in the domestic department, of which Miss Brochhausen speaks.

Mrs. Claire A. Walker: I want to rise as a convert to vacation schools. The old-fashioned idea is that children must have a relaxation of mind and body during the summer vacation. This new innovation of last sum-

mer interested me, as it did a great many others. Two months ago we had a very able and complete paper read in the Local Council of Women by a lady who had studied the vacation schools in Boston, and I think there were made nearly two hundred converts to this system of vacation schools. I consider it one of the foremost improvements in behalf of our children. It is there where the foundation stones must be laid, as Miss Brochhausen says. If we expect to rear children right, we must begin in the cradle. I hope we will do all we can to have our School Board father this idea of vacation schools. It ought not to be a charity. It ought to be an established school of the city.

Mr. T. J. Charlton: I want to express my approval of that paper. I was converted long before Mrs. Walker was. It was in my former connection with the public schools. I used to ask hundreds of boys what they were going to do in the summer. "Nothing," they would answer, "until school begins again." I have been very glad to see the movement in this city. I think this paper ought to be read at our next National Conference of Charities. A boy doesn't need very much relaxation of mind. Give him three months of it and he goes all to pieces sometimes. I really think there should be something for them to do at night. Boys' clubs would be a good thing. I have boys whose parents write me that they won't stay at home at night. Then I get information that the home is not fit to stay in, and I do not blame the boy. I wish we had more such organizations as the Boys' Club of this city, where boys could go during the evening. They do not need it in the country, but they do in the city.

Timothy Nicholson: I can not discuss this paper. I want to express my great delight at having had the privilege of hearing it.

Mrs. Walker: I think I ought to state that next to my anxiety for the child was my anxiety for the teacher. I asked, How could the teacher stand it? They are the hardest worked people in the world, and I wondered how they could stand it. I kept harping on that thing, but in talking with the teachers I found it was more of a recreation to them than a hardship; so that objection was done away with.

Miss Wilson: I would like to ask how many pupils attended.

Miss Brochhausen: We tried to limit the number to one hundred; but there were so many applicants that we finally enrolled about 135.

Miss Wilson: We have with us this morning Mr. D. M. Geeting, Superintendent of Public Instruction, who will address the Conference on the subject of the truancy law.

"THE TRUANCY LAW."

D. M. GEETING.

I want to make a personal allusion to the question of compulsory education. Just thirty years ago this month (I am sure I am right in the time) I heard our friend Mr. Charlton present the subject of compulsory education. I do not need to tell you that I was converted then and there.

and I have believed in it, personally ever since. I am glad to know that after that long period of years he has seen the enactment of the law that seemed foremost in his heart.

There were 237 truant officers in the State last year, who were appointed by the State Board of Truancy to carry into effect the provisions of this law. Reports came from 210 of these, and they show that 21,000 children were put in the schools that had never been in school before. Thirteen hundred of these went into private or parochial schools, the remainder into the public schools. Thirteen thousand of these remained in school longer than the time required by law. I think that is a very great argument in favor of the law. It says the children must remain in school twelve consecutive weeks. Many of them remain longer.

The cost of administering the law—and I wish sometimes we could get away from that notion. Nearly every question that comes to me concerning the law is, "How much does it cost?" I think sometimes of Dr. Jones's answer to some one who said to him, "Will it pay to send my boy to school?" He answered, "Yes, if he is my boy." All depends upon that. If we are interested we do not care how much it costs, so the boy is sent. Spiritual love, I am glad to say, isn't measured in dollars and cents. The cost of maintenance was \$15,000, so that at a cost, in round numbers, of \$15,000, twenty-one thousand children were brought into the schools, and the daily average attendance of the schools was greater by 32,000 than last year. Therefore, there were a great many children brought into school through the influence of the law.

I care not what a man or a woman does, all depends upon the spirit that enters into what he or she does. It seemed to be absolutely necessary for the State to step in and help us bring the children into school. The great problem in education is how to get the boy into school. I have studied very carefully in certain localities of the State the influence of the school upon the lives of these children who had never attended school before. Mr. Charlton has just said that there are many homes that are not so good as they ought to be, and I believe they are not so good as the school. One of the encouraging things that I saw was that a great many of these 21,000 children remained in school because they were happier there than they were at home. I have had many mothers say to me that their children did not want to stay at home, but would remain at the school just as long as the teacher would permit. One mother, who was prejudiced against school, thinking it a sort of prison, said to me, with great surprise, "My little girl learned to sing in school. What do you think of that?" She was just as pleased as she could be to think school had changed. In a certain locality in Indiana I attended school at the opening one year ago. I found a lot of wretched urchins, not well kept. The truant officer went into that community immediately after the passage of the law, and a great many of the children went into school. I visited the same place this year. I wanted to see if there was any improvement in the children. There were twice as many of them there, and every one just as clean as a pin and just as happy as could be to have school open again. I believe that that one community never received so much real benefit from anything as it does through this law. The indications now are that nearly all of the children who were in school last year are returning voluntarily this year. I believe it is one of the best

proofs that we are doing better school work than we have done before in the fact that the children are happy.

This has done great good to the teacher. I have kept school. I know just how it is done, or how I tried to do it. I believed very heartily in suspension and expulsion. Sometimes I would stay up at night to try to devise some scheme by which I could get rid of a boy. I did not know that another would take his place if I could get rid of that. I thought if I could suspend and expel and turn the boy out, I was doing the best thing possible for the community. I never suspended a whole school but once. I thought it was the righteous thing to do. The problem of the school then, in other words, has become the problem of the family. I have children in my home. They are girls, and they therefore take after their mother. I lay it all on the mother. We hold consultations occasionally. We invariably come to the conclusion that we will keep them. We never get away from that point. They are ours, and we will do the best we can. That is the way the teacher is viewing the school. The child comes into the school, if he be of the age named in the law, and the first thing the teacher does is to reason out and conclude she will keep the little tot, and she keeps him. After while they meet upon a common ground and become friends.

I say the law has done the school a great deal of good. Even this morning I dictated a letter in answer to the question what was to be done with a boy who had been guilty of a certain offense—suspend or expel him. I answered: "Neither. He will come to school the next day and demand admission, because the truant officer will make him come. The question is, What can you do with the boy?" I really believe, and I say it with all respect for us who are connected with school work, that we have not given enough time to the careful investigation of the individual peculiarities of children. I believe home discipline is easier. I believe it is better. We should study the children very carefully, and not try to lump all girls together as girls and all boys together as boys. We need to become acquainted with our children and learn their peculiarities. The teacher needs to get close to the child.

I believe the compulsory education law of Indiana, whatever it has cost, has been a boon to many boys and girls. I wish I could take time to tell you what has come to me from the lips of fathers and mothers. Some peculiar things have come to my attention. I would like to name one of them, just to show you. Some teachers believe in annual promotions, others in semi-annual. In one school in the State where the annual promotion is faithfully followed there was brought, under the compulsory education law, a little urchin who had never been in school before. He was perhaps ten or twelve years of age. The teacher compromised somewhat and started him in the second grade. He knew so many things not in the books, the teacher thought he would soon get those in the books. It was not a month before the teacher went to the Superintendent and said: "What will I do with this boy? He knows more than anybody in the room. I can not keep him down." The Superintendent scratched his head, and said he would investigate. He investigated and found it was a waste of time to keep him there, and he put him in the third grade. At Christmas time the teacher came and said, "We can not keep him down." Then he was put in the fourth grade, and when school closed in June that

boy went out of the fifth grade with honors. He goes around now and says, "I bet you I will be through high school in three years." And he will. He has found himself. Hundreds of homes in Indiana have been blessed as they have never been blessed before. You can not estimate the good in dollars and cents. I do not care if it costs \$50 or \$500,000. It is established. Our law is a liberal one. It is fair. It is easily enforced. Large discretionary powers are placed upon the officer. It is an ideal law. I know nothing better. It is largely due to the untiring efforts of our friend, Superintendent Charlton.

Mr. Nicholson: I was approached by a truant officer recently. He was complaining. He said that he had brought into the school in a certain small city of the State something like one hundred children, and was speaking about it one day in the presence of the Superintendent of the schools and others, and "Yes," said the Superintendent, "I sent 70 per cent. of them home." The truant officer asked him where he got his authority, and he said he did it because they were not fit to associate with the others. What should be done with such a Superintendent as that?

Mr. Geeting: The Superintendent should be dropped.

Mr. M. A. Smith, Truant Officer: There is a question that has been brought to my attention by my experience in this work, that is next my heart. It is a question of vital importance, I think, in the enforcement of this law. It is a question of school supplies. Time and time again myself and colleagues have been compelled to go after children who were out of school for want of supplies. I have in my mind a case now. Last year I found a little boy on the street, pushing a cart before him. I asked him what he was doing. He said he was gathering bones. "Why aren't you in school?" "My father won't let me go because the teacher wants me to get a spelling book." I interviewed the boy's mother and found he had told the truth. The teacher had sent him home with the request that he purchase a spelling book. The father thought it was economy to keep him out of school. I served legal notice on the father, and the boy was sent to school. Just after the holidays I was notified that the boy was out of school again. I went to see the parents, and this time there was another nickel required for something, and as a matter of economy the father had taken the boy from school.

To my mind, this requiring the parents to furnish a portion—it is only a small portion—of the supplies necessary is a relic of the old private school system. I can very well remember when the patrons of the school were required to furnish the coal. Each boy came to school with a lump of chalk in his pocket. He procured a few quills from the goose's wing, and the teacher made his pens. At the present time the question of fuel is not left to the patron of the school. Neither is the chalk. I ask why is it that the School Board, after furnishing the building and fuel, the blackboard and the chalk, the maps, the globe, the erasers and the pens, should stop there and undo all the good they have done and cause this trouble by requiring the parents to furnish the books? Why not finish the job? That is a question which to my mind is of vast and vital importance. What are we going to do with this feature of the law that requires

us to shoe and clothe the children? There, to my mind, is the weak point. There I would say to the parent, "We will provide everything for the child so far, but if you can not clothe that child we will take it and put it in the parental home provided by the law, and there it will be fed and clothed also."

Mr. David K. Goss: I have had three or four opportunities to speak on this subject of compulsory education within the last ten days. I never make any preparation, but I can begin at any end of the subject and talk to any point of the compass. It is true, as Superintendent Geeting says, years ago when we were boys we heard Mr. Charlton talk about compulsory education. It has been talked until I came to regard it as a convenient catch-all. It did not occur to me that it would ever be put on the statute books. Least of all did it occur to me that when it was provided it would be put in terms that would insure that every syllable of it would be administered with integrity and be carried out. I didn't think that the last Legislature intended to pass the law, and I was rather surprised when eight or nine bills were turned over to me by Representative Nicholson, to whom we owe a great debt, and I was asked to draft a law. I told him if he wanted me to draft a law that would put its enforcement in the hands of the political party in power, I would decline, but if he wanted me to draft a law that I could stand by, I would do it. So we drafted the law exactly as it stands now, with two exceptions. The committee raised the age from six to eight years and reduced the time to twelve weeks. It is not called the compulsory education law nor the truancy law. It is "an act concerning the education of children."

An amendment to this law has been suggested which I hope every one of you will fight with might and main. It is that the Township Trustee be made the truant officer. The Trustee is not the one to do this work. Under existing circumstances he can not do it, and he will not. He isn't going to send his neighbor's children to school if it causes any offense, and if it will not cause any offense the children will be in school anyhow. There is no use to enact that sort of an amendment. The law will execute itself, because it combines local insight and central power. The schools of the State would march forward thirty years if you could put local insight and central power to work like that. If anybody wants to make the Township Trustee the truant officer, fight that kind of an amendment.

One word about the parental home. The parental home is necessary, I think, in some localities for the execution of this law. Some of our friends feel that it is a cheap scheme to get rid of the troublesome boys and girls, and they think it is a shabby solution of the problem to send them to some institution and proceed to institutionize them. I said to the Superintendents the other day that a better way would be to make better schools and put into them people of more heart and more resource, and then the number of children attending will steadily increase and the margin of troublesome boys and girls will become an ever-increasing narrower one, and the number that it will be necessary to retain in these parental homes will be very small indeed.

Mr. C. J. Murphy: I am connected with an association that is considering a reorganization of county and township government. I think if

we were cleared up on that line it would be a solution of many difficulties. We are in a complete entanglement in the matter of the exercise of the various functions of the government. The County Commissioners are legislative and administrative and then judicial. The Trustees have various functions. If we could so arrange that we could have a county board that would legislate and determine the appropriations that should be expended by the County Commissioners, and another that would regulate the Township Trustees and say how much they shall expend, we would be coming nearer to the plan of the Federal Government. One body should legislate and say what the appropriations shall be, and some other body should carry out the wishes and directions that the legislative body has given. This is what we have in mind in regard to county and township organization in Indiana. It is the purpose of the State Board of Commerce to act with the party in power in carrying that matter through. The underlying principle is that the legislative, executive and judicial powers should be separated in county and township government, just as they are in the Federal Government.

Miss Wilson: We will now have the report of the Committee on Nominations, Dr. Smith, Chairman.

The report was as follows:

President—John H. Holliday, Indianapolis.

Vice-Presidents—A. H. Graham, Knightstown; William C. Ball, Terre Haute; Mortimer Levering, Lafayette; Miss Mary T. Wilson, Evansville.

Secretary—Prof. T. F. Moran, Lafayette.

Executive Committee—John H. Holliday, Indianapolis; Prof. T. F. Moran, Lafayette; A. W. Butler, Indianapolis; J. W. Comfort, Jeffersonville; Prof. E. L. Bogart, Bloomington; Rev. Francis H. Gavisk, Indianapolis; Alexander Johnson, Fort Wayne.

Place of Meeting—Lafayette.

The report was adopted.

Miss Wilson: Mrs. Deborah Wall, President of the Grant County Orphans' Home, will now read a paper on

"DEPENDENT CHILDREN IN THE HOME."

MRS. DEBORAH WALL.

For the first thousands of years in the world's story, death remained as the chief friend of unhappy childhood. For Roman and Greek alike, as well as less civilized nations, absolute power was in the hands of the parent. Torture or death could be inflicted; they could be sold into slavery. The father had no obligations, the child had no rights. In the midst of this came Christ, striking the keynote of the new attitude toward all children. For the first time in the solemn "Fathers, provoke not your children to wrath" was heard the demand for recognition of the rights of the child. Their simplicity and innocence were held up as sym-

bols of the best life to which men could attain, when he said: "Except ye become as one of the least of these, ye can not enter the kingdom of heaven." Here was the seed sown broadcast, falling sometimes on good and sometimes on stony ground. But, as the centuries went on, while Christianity still made the same statement, generation after generation took the child as its legitimate prey, till the sufferings of childhood at all points (save among the wealthy, sheltered classes) stirred the hearts of those who watched the shameful story. Long before the masses seemed to accept the fact of this injustice to children, men and women were at work at isolated points, until a wave of pity, love and longing passed almost simultaneously over Christendom and led to attempts of many orders to give back to defrauded childhood some portion of the good so long denied it. Where have these principles been most successfully worked out? Wherever neglected childhood at any point has the sympathy and intelligent work in its behalf of men or women who seek to make things better, whether in industrial schools, orphanages, hospitals, asylums, missions, or placing children in families. Each and all count as phases of a work begun when the Five Points of New York held a horror and foulness second only to the Seven Dials of London, and many a street could be entered at night only as a policeman went with one.

Every city in the United States has now its definite work for children. New York alone has some one hundred and fifty orphanages, hospitals and other forms of work for children entered on the lists of organized charities. Indiana has given much time to patient experiment in methods and we feel the interest is at all points enlarged and deepened by their annual conferences.

To describe one of these orphanages is practically to describe all, since, while methods may vary, the ends and materials to be worked upon are the same. A volume would be needed to do even slight justice to the work in this direction, and in present space of time nothing beyond mere mention is possible. It supplies the missing link between the homeless child and the foster home. If it were possible to collect the thoughts which pass through the minds of the many visitors to these orphanages, we should find they all turn around one pivot, viz., that no greater misfortune can happen to a child than to be placed in one of these "homes." They will observe whether justice is done these poor children and be happy in the thought that it is not the fate of their own. They may add a surplus of their love by smoothing the hair or a pat on the cheek, which is very commendable, and, while the business man will watch the business management, the housekeepers note the standard of cleanliness; the gourmand may taste the soup. Most of them will look compassionately upon the poor children and pity them. And, while I have observed all these many visitors see I can not help but remember another side when I recall the many children who to-day are brought up in narrow quarters (called home), that lack light and air, where they are surrounded by misery and destitution and the squalor and uncleanness which necessarily accompany them, their food unwholesome and insufficient, no money to buy better clothes or shoes; the father, if found at home of an evening, too tired or indolent to devote an hour to the training of his children; the mother, overburdened with her cares, leaves the child to itself or to the evil influences which surround many miserable neighborhoods, as with

a dark cloud, his sentiments are repressed, his talents remain unnoticed. Choice of occupation is many times out of the question, and at fourteen or younger he is obliged to take the first which offers itself, to earn a few cents. 'Tis true, the public schools may do a part of their educational work, and it is indeed a great boon to the children of the poor that at least during five hours a day they are brought within the reach of better influences, and during that time may enjoy better light and air. When one of these children, from some necessary cause, has been admitted to the orphanage, from that moment he comes under the care of a cultured, kind-hearted woman; he receives comfortable clothing and food and proper direction, light and ventilation are carefully provided; he is trained to scrupulous cleanliness; while playing he is watched and his character noted. Good influences surround him, his faults are discovered and gradually remedied. In case of sickness the best care is taken of him. But, one says, you leave out the consideration that the love of parents to children and brother to sister overbalance all these material advantages which the orphanage offer. Are not many parents, be they rich or poor, troubled to keep peace between brothers and sisters? How many families scatter to the different parts of the country and know but little of each other for years at a time? How many families remain close together? And, is not the orphanage still a family on a large scale? We must remember the mere expression of love is not all that insures a proper education. The most loving mother is not always the best educator. "As long as charity flourishes at the expense of justice, institutions which take temporary care of neglected children will rank among the noblest charities." 'Tis true, the institution should be home-like in character and its administration, as nearly as possible that of family life. And many are the children who have been placed in good homes after having the rust removed by the institute home who, without any burnishing, would be street waifs and guttersnipes to-day, and if the good people who are seeking a child to adopt into their household were to see many of these children as they are first seen by the management of the institute, they would be passed in utter disgust with the first impression. And when parents have demonstrated their inability or unwillingness to support their children and the latter, in consequence, have become a charge upon the public, the interest of the child should be guarded as paramount, and the rights of the parents should cease, and these children who, in their home life have been environed by vicious associations and adverse influences should be placed, first in some good institution where a correct diagnosis of its moral condition should be made and carefully considered in applying remedies for the cure by strengthening of character, awakening hope, building up self-respect, and inculcating moral and religious principles. Then in the process of restoration homes in good families should be made available to the utmost extent possible. Something near a half a century ago near the village of Denbigh in Wales, a little boy was abandoned by his parents. The Orphanage of St. Asph gave him shelter and cared for him. Six or eight years ago he who had been that forsaken child was received in Exeter Hall by the select of London with all the splendor that wealth, culture and royalty could give to such an occasion. This was the Explorer of Africa, and emphasizes the possibilities of this work and should add some encouragement to our tired but worthy matrons.

While it cannot be denied that the youth of a child in an institution is a happy one and means a physical, mental and moral development such as many homes never give, after the probationary stay I believe the medium, good and best family homes can better supply the boys and girls with the sinews of war with which to fight life's battles than can the orphanage, assuming that the child and the home are compatible. Strange to say, those of us who have partly wrought out our task upon the world's highway, dream that we can spare the drudgery of life to our children. It seems to us cruel to make them undergo what we have undergone. Let us beware of the far greater cruelty of sending them out into the struggle and turmoil of existence unarmed, unequipped for the fight, only sparing the child some tears. We may prepare the way for far more bitter tears and pangs hereafter. We must learn by experience, if not otherwise, that there is no royal road to any of the intrinsic goods of life to make life worth the living; "Prince and peasant alike must labor and learn." The association formed in the private home gives the child opportunities to come into closer relations or contact with the world whereby he learns to compete with his associates, and the boy or girl who has grown to maturity without having learned something of the competition of the world and how to meet it is in a very dependent condition when thrown on his own resources. Again, there is not much room left in an institution for, shall I say egotism, because children learn here to submit to a beneficent system and inhale the idea of equality they cannot attain to that sharpness which the grindstone of selfishness produces, and which, I am sorry to say, seems to be so much needed in the battle for existence. They never know what worry is. It is as natural for them to depend upon the regularity of their meals and the replacement of their wearing apparel when outworn or outgrown as it is for them to expect the return of the sun on every new morning. Neither do they here learn to understand the value of money, and when they enter the outside world and are obliged to fight their own battles they lack cleverness to handle that powerful weapon. After a few defeats they may learn the tactics of the world or they may become discouraged and yield to downright servitude. In a private home, where a little pocket money can be allowed, the mind of the child may be directed to a good use of it and may here learn the difference between a generous pleasure and a selfish gratification, to prefer articles of use to articles of mere luxury. Cookery and household chemistry are matters in which it is easy to interest our girls in private homes. The ignorance of them, which mars the domestic comfort of many a household, marks the neglect of the valuable opportunities which childhood affords for instruction in these important matters. In the orphanage the child has a routine of tasks to perform which, when completed he feels his duty ended. In the private home they may learn the power to assume responsibilities, with the power to bear up under them, and I fear, should a child remain too long, the institution will wipe out a great deal of individuality or, in other words, "make the child a part of a great machine whose working is never duplicated in the outside world." While he may advance in school, perform well the tasks allotted to him, I fear he will have no real dependence in himself or any true grasp of his proper position in life. All, however, who are engaged in putting out dependent children are painfully aware that ideal homes are scarce

and are not always ready to receive a child. With children of two or three years the problem is relieved of many of its difficulties, for then it enters the family with a reception very much as though it were their own. But homes must be found for older children, and it is no reflection on the work to say the placing of larger children is something of an experimental proceeding. All may appear well at the beginning, but time may bring out developments in the child or foster parents, that stamps the result as a failure. "I know of no cast iron rule or patent way to find homes." It would not be so difficult if every one were like a wise philanthropist who some years ago, when an eastern society brought a carload of children to a western town, said to the agent: "Give me the worst looking and worst behaved boy in your lot, and I will try to make a man of him." He reasoned, such boys have most grit in them and only need to be set right to be as much power for good as they otherwise would be for evil. In short, the worst boy found a good home, a wise friend and a chance in life. He is still a young man and is now Governor of Alaska.

I believe the farm homes are generally best for boys, and mean a development impossible elsewhere. Rev. N. D. Hillis, in his book entitled "A Man's Value to Society," says: "Of late our attention has been called to the fact that our cities are being ruled by men whose childhood and youth have been spent in the country. A recent canvass of the prominent men in New York City showed that eighty-five per cent. were reared in the villages and rural districts. Seventeen of our twenty-three presidents came from the farm, and the country is furnishing eighty per cent. of our college students. The chances seem one hundred to one in favor of the country boy." This is the beautiful ideal. In reality the farm home sometimes presents a different aspect. The farmer who finds it difficult to obtain labor at the price he is willing to pay, secures a boy; to board him is but little expense; the plain clothing he gives him requires no large investment, and even if the child is sent to school four months in the year, there are still many kinds of labor to be performed by him outside school hours. He is charged with the duty of gratitude towards these good people who have taken him. By law his service belongs to his guardian until he reaches the age of eighteen, then, unless he runs away sooner, he is dismissed with thanks. How humane, how charitable. Thackeray says, "We should pay as much reverence to youth as to age," and, while we should not expect these children taken for parlor ornaments, they should be treated kindly, given a good common school education and taught some occupation that will make them self-supporting, and it would be an inexcusable blunder to consign a child of unusual promise to a home where the family is plainly unable to confer upon it advantages that it is worthy and entitled to receive. Every child has both good and evil in his nature. Which we will draw out depends largely upon the home finder, and all benevolent agencies having the care or control of children should maintain an interest in them and watch over them, wherever they may be, until they reach maturity. Here then, are two phases which confront us and which demand such earnestness of comprehension and of effort as thus far has been given only by the few. But, each year shows a deeper interest, larger and more perfect forms of work, and a more thorough effort to comprehend and formulate the needs of every order. Each year demonstrates more clearly that it is in this struggle and in securing these children from

the conditions that so often determine their fate, that better life for the next generation is to come. While there is still unending question and uncertainty, wise workers have already come to certain well grounded conclusions, the result of long experiment and many phases of experience. But still, "From broken homes, from homes of want and woe, from influences most baleful, these little ones are rescued, kindly sheltered and cared for and put in training for the good homes that are somewhere awaiting them." The State says, like the Egyptian princess, "Take this child and nurse it for me, and I will give thee thy wages," and gentle charity, like the ministering maiden, finds the loving home with the mother heart in it and the direction of a life is changed. What the consequences may be, none can know. It may be a Moses to be a nation's guide, or a Stanley to turn the light of civilization into the darkest region of the earth." Beyond this is a consideration of unmeasured value. The influence of a good life is very perpetuating or self-multiplying. "Ambitions reach their end and pass into oblivion; riches take wings and leave desolation behind them, but such works as this will never die."

"One built a home, time laid it in the dust;
 One wrote a book, the title now forgot;
 One ruled a city, but his name is not
 On any tablet graven, or where rust
 Can gather from disuse; or marble bust.
 One took a child from out a wretched cot,
 Who on the State dishonor might have brought,
 And reared him in the Christian's hope and trust.
 The boy, to manhood grown, became a light
 To many souls, and preached for human need
 The wondrous love of the Omnipotent.
 The work has multiplied like stars at night
 When darkness deepens. Every noble deed
 Lasts longer than a granite monument."

"DEPENDENT CHILDREN IN THE HOME."

J. B. MONTGOMERY, SUPT. STATE PUBLIC SCHOOL, COLDWATER, MICH.

In considering this question we assume for hypothesis that we have, first, dependent children, and second, that they shall receive State care. That we have dependent children none will deny; that they are to remain with us has passed into a proverb. The question which remains to be discussed is: "How shall we care for them?"

Massachusetts has her infant asylum and an elaborate system of placing children in family homes.

New Hampshire and New York care for children in private orphan asylums with supervision and qualified direction in State Board of Charities.

California has her private orphan asylums, the same as New York, but considers supervisory control unnecessary.

Rhode Island has a State home and school.

New Jersey makes use of private homes and pays for the support of each child at the rate of \$1.50 per week.

Pennsylvania has a Children's Aid Society, and children are, in some instances, adopted into families, but in most cases they are boarded until they are old enough to earn their living, when they are placed without compensation with the family with whom they have been boarded, or they are withdrawn and placed with other families who are willing to receive them without compensation for board. The Pennsylvania system has many commendable features, though not without its faults.

Indiana and Ohio have their district asylums which are doing a great work.

Colorado has a State Home for Dependent Children and another for foundlings and orphans.

West Virginia, South Carolina and Maryland subsidize private institutions.

Ohio and Indiana are rich, productive States with mainly a native population and with little apparent need for having a large dependent population. We can not expect an exact similarity, though there be the same laws and general management. Where the condition of the people is favorable for placing children in family homes, and we find child dependence increasing, the causes for this must be found either in the system employed or in the failure to execute it properly.

There is no doubt that locality has much to do in shaping systems, and that differences in conditions, physical, political and social, give them permanency. New York lies in the natural highway over which Europeans migrate westward after leaving the impoverished in their train. California is the resort of health seekers, who often leave only destitution to their children.

Since the Michigan State Public School was opened in 1874 there have been received over 5,000 children. About 95 per cent. of this number have been placed in family homes and, according to our latest statistics, 90 per cent. have done fairly well. We believe that the placing of children in family homes, being the natural method, is superior to all others; notwithstanding the fact that institutional life has many commendable features, still it encourages dependency, and dependency is not, never was and never will be popular with the dependent, ambitious youth, and he longs for independence, home and home comforts, the same as the more fortunate child. Again, we believe that such desires and aspirations in our dependent children should be encouraged, that they may become useful citizens of our commonwealth.

Michigan has proceeded on the thoroughly grounded conviction that the home where cruelty, moral recklessness and brutality are is not a home, and a child of such a family is a homeless child. This effort of the State is the expression of a desire that the word home shall remain one of the sweetest sounds in the English language, and that it will not be surrounded with associations of horror.

Warm and strong home attachments are, with the precepts of religion, the truest and surest dissuasive of life of crime. The shortening of the

sentiments of home lead to sin and lawlessness. The chief aim of the Michigan system is to strengthen and feed the hunger for home life; it is held before the minds of the children as the summum bonum of existence. To this end they are educated in body, mind and heart. The State School is only their temporary home, a half-way house where they may be surrounded with the best advantages, educational and moral, until a home of virtue and kindness is open to them, and the parentless child finds the parental love and guardianship for which it hungers.

A second end our system serves is to increase the sense of parent responsibility. This we believe is not only true with respect to the private families into whose hospitable homes our children go, and where often, for the first time the fires of love for children are kindled, but it also can not fail to have a wholesome effect upon parents who know that their children can be preserved to them only as they show themselves worthy of the charge. Parents who have any love for their children will prefer to keep them, and when they know that their only means of doing it is to be true to their responsibilities, then parental seriousness will be increased.

A third purpose our system serves is by reflex influence upon the State. If to do a kind act brings satisfaction and elevates the motives and ideals of our individual lives, certainly it is that the same reflex blessings are shared by the State by its exercise of philanthropy. A State that can take such unselfish interest in its children deserves their affection and gets it. We believe this benevolent interest on the part of Michigan is increasing the loyalty of her sons. We believe it is diminishing the expense to the State of crime, and that it is adding to the bulk of the happiness of the commonwealth; that it is increasing our sense of self-respect, and saves many a child to a life of honor and virtue.

"ADVANTAGES OF THE DEPENDENT CHILDREN'S LAW OF 1897."

WM. B. STREETER, STATE AGENT.

In its annual report for October 31, 1897, the Board of State Charities makes the following statement relative to the law of 1897:

"Among the special advantages which we have endeavored to secure by the passage of the new law, the following seem to us of particular importance:

"Taxpayers will be relieved by a reduction in expenses.

"Children will not be permitted to be retained in county poor asylums.

"The use of orphan asylums as convenient depots for the temporary storage of troublesome and unwanted children will be discouraged and in general prevented.

"The evils which result from the bringing together of a large number of children of all classes in a State institution will be avoided, while the benefits which may be derived from a period of institution training will be secured.

"Sufficient elasticity is allowed to permit the exercise of individuality in the management of different institutions for children and to permit adjustment to local conditions. At the same time there is enough of centralized power and authority to secure uniformity and system in essentials throughout the State.

"Local interest in child-saving and local pride in home institutions are preserved and fostered, thus keeping every part of the State alive to the importance of child-saving effort, and assuring an active and intelligent support for such future advance movements as may be necessary."

It is the province of this paper to demonstrate, so far as possible, the realization of these hopes. Certain other apparent advantages will also be mentioned and shortly discussed. We hope, too, to suggest some needed statutes, which, if added to our present child-saving machinery, would materially aid us in making Indiana's place first among the States of the Union in the line of child-saving.

The material benefit to the taxpayer in the matter of present reduction of expense is the benefit noticed first and mainly. The sociologist goes beyond the present and sees in all work looking to the betterment of the condition of childhood, a greater benefit to taxpayers than the present reduction of expense. His object is not so much the present saving as it is the prevention of the recurrence of the conditions making such expense necessary. A child of pauper parentage rescued to self-supporting citizenship makes a break in the line of pauperism and secures a future saving to the taxpayers practically incalculable. A child of neglect rescued and saved to self-respecting maturity lessens the chances of a pauper record and prevents, perhaps, the establishment of a pauper line. The child of a criminal saved to a law-abiding and a law-respecting life assists in breaking a criminal line. These problematical benefits are the greatest secured, yet are less thought of than the ones capable of being put in black and white.

In the discussion of the present material benefit to the ones who foot the bills, it is proper to state as a premise that the cost of maintenance of a child at public-expense is in round numbers \$100 per year. In some places the cost is in excess of this amount, in others it is somewhat less. So taking \$100 per year as a figuring basis, if we can show a reduction in number of children maintained at public expense we can show exactly the present saving to the taxpayer. And, if, in addition to that, we can show reductions due to the operation of special features of the new law, it is proper to count them as special advantages secured by the new law.

As nearly as the office of this Board could secure accurate statistics, there were 1,657 children under seventeen years of age being supported in the orphans' homes and poor asylums when the law was passed. Special reports from the poor asylums and regular reports from the orphans' homes, all for October 31, 1898, show a total of 1,642 being maintained at county charge in the State on that date. This number includes thirty feeble-minds, 9 cripples, and 69 babies now in the poor asylums. This shows that the number in the orphans' homes has increased 103 while the number in the poor asylums has decreased 95. This decrease in number maintained in poor asylums is directly due to the new law. The increase in number in the orphans' homes is also mainly due to the new law, the reduction in the poor asylums being offset by an increase in orphan home

population. Were there room at the State institution for feeble-minds, a further reduction of 30 would have been made. Were all the counties strictly complying with the law, 29 more would be out of the poor asylums. In fact, if the law were complied with to the letter, the poor asylum showing would be 163 less than it was when the law was passed. Such being the case, the figures would indicate that the law could have saved to the counties an aggregate of over \$10,000 per annum. For the State as a whole the saving is apparently but about \$3,000 per annum thus far. Individual counties, however, make a far better showing, some of them showing a large saving due directly to the removal of children from county care by reason of the release feature of the law, and to the requirement that all children cared for at public charge should be placed in family homes. To illustrate, Vanderburgh County estimates her saving at \$4,000 per year. Fayette County is saving near \$1,500 per year. Marion County has reduced her numbers enough to effect a saving of \$2,400 per year. Enough has been accomplished to show that all features of the law mentioned above have proven as was hoped.

A comparison of admissions of children to the public asylums for the twenty-one month period ending October 31, 1898, with a similar period ending April 1, 1897, shows that there has been an increase of admissions due to natural causes for the period just ended. This increase has been great enough to balance in great part the reductions due to increased activity in placement on the part of local authorities and on the part of the State. There has however been a material decrease of admissions of those children whose parents desire to shift self-imposed burdens upon the public for care.

Since the passage of the new law there have been established six new orphans' homes in counties previously maintaining their children at the poor asylums. Other counties have contracted with existing associations to care for their children. To give an idea of the number of children becoming dependent annually, we may state that there have been received in the various orphans' homes during the past year 870 children.

In the matter of placement in families, most associations have materially increased their showing. In the matter of restorations to parents there has been in most cases a marked falling off. A few asylums have, however, made large reductions in numbers, due to insistence on parents either caring for their children or else wholly releasing them to the public.

Another feature of the new law relates to the manner of temporary maintenance of its children by a county. It practically permits the use of a county's own discretion in this matter, so long as the children are not kept in the poor asylum. This license has resulted in five plans being in vogue to-day:

First. The regular voluntary association plan, where the county places the children in the care of an association located within its borders, and pays it the legal per diem for the maintenance.

Second. The contracting with associations outside the county to care for the children at the 25c rate.

Third. The hiring of a matron and paying her the 25c a day rate.

Fourth. The placing of the children in the care of a matron, paying her a straight salary, and paying the expenses of the home whatever they may be.

Fifth. The placing the children in the care of the State Agent, and instructing him to select the home of temporary maintenance, he usually transferring the child to family homes direct.

It might also be said that the Boards of Children's Guardians constitute a sixth plan. But they are intended to care for special cases, so are not considered in what follows.

Of these different plans opinions vary as to their excellence. As matters stand at present, each has its disadvantages as well as its advantages. If I were to express an opinion, a combination of the fourth and fifth plans seems to offer the greatest facilities for successful reductions of numbers cared for. By that I mean that the hiring of a matron on a straight salary and payment of expenses removes all temptation to retain children in the orphans' homes for the sake of sufficient maintenance money, not to mention profit. The union of the active association plan with the State Agent's assistance in counties where the number of children maintained is not likely to fall below thirty, is probably cheaper for the counties than the salaried matron plan. But in all counties where the number of children is below thirty, experience demonstrates that the fourth plan is the most economical. This plan leaves the Commissioners free to do as seems for the best interest of the county. They may abandon the home or keep it up, as they choose. They may make their matron a traveling agent to place the children, or not, as they choose. The counties following this plan have made the best showing in the matter of placing out, the number placed as compared with the number maintained being greater in each case than with the association plan, even in counties where the associations are active and the number of children warrant an association.

The plan of a matron at 25c a day per child is decidedly not economical. Fortunately that plan is practiced in comparatively few of the counties.

It would seem best to advocate, then, the abandonment of the 25c a day matron plan, the abandonment of the association plan in counties maintaining less than thirty children, unless conducted on the basis of one home in the State where the Commissioners hire the matron and pay the expense, the association supervising the work of the home and looking after the placing out of the children, being under no financial responsibility whatever. The success of this plan in that county indicates that the active association that is released from financial responsibility in the care of the orphans' home, would be more effective in the work than it now is. This is on the supposition that the Commissioners adopt the fourth plan and have the matron serve as an agent under their direction.

Other advantageous features due to the new law are noticeable. One is a constant improvement in the internal condition and management of the orphans' homes due in part at least to the frequent inspection by the State Agent, whose aim is constantly not so much to discover faults in management as to suggest improvements and give each home in proportion to its means to apply them the plans adopted in other homes to secure certain results. Indiana may well be proud of the condition of her orphans' homes when this Board can say that but one complaint as to management has come to it within a year, which proved on investigation to be unfounded, and when it can also say that but one poor official report has

been made to it during the same period. This frequent interchange of ideas is certainly good for the institutions. Another advantage has been the introduction of a more careful inspection of family homes both before placing children in them and subsequently. As is known to this Conference, the custom of actually visiting a family in its home before placing a child in its care was practiced by but one or two child-saving agencies in Indiana before the passage of this law. Likewise children once placed were seldom visited in their homes, except in the case of wards of these same one or two associations. A system of written reports from guardians was and still is in existence, but this, good in itself, does not reach the root of the matter, as it does not secure the child's side of the story. There seemed to be a tendency to protect the guardian rather than the child, not that such tendency was intentional on the part of any association. A very thorough looking into of the conditions existing in the family homes where children are placed has been secured by the requirement of the new law that the children should be visited. A very general visitation has been made by the associations and matrons during the last six months. Some surprises have been met and several children rescued from bad homes. This compulsory visitation has taught many lessons, not the least of which is that there has been great need of more thorough preliminary investigation of family homes. Information given in letters furnished to applicants and information given in confidence to an investigator often develop diametrically opposite decisions as to the advisability of placing a child in an applicant's care.

The general supervision of the work of placing out by this Board through the visits to the children by its State Agent has doubtless been beneficial thus far and should be more beneficial in the future; this on the principle that people who know that the State will supervise their treatment of the child in their care are likely to be more considerate.

Such visits bring to the child, too, a feeling of security as it comes to know that the whole State is earnestly endeavoring to guarantee him his constitutional rights. A friend that comes to him unannounced once or twice a year to whom he may tell his real or fancied wrongs, in whom he may confide, and with whom he may advise, opens up a broader horizon to the boy and tends to increase his desire to make the most of himself. The successful visitor secures a very strong hold upon the child, and wields a mighty influence for good with him. It is not an uncommon idea that the visitor's duty is largely that of a spy, looking for faults rather than commendable things. Not that he should fail to call attention to faults in manner suited to the occasion, that they may be corrected. His true mission, as I understand it, is to enhance as far as may be all good discovered, and to assist, if possible, in correcting faults. In other words, his mission is not so much seeking that which he may criticise as that which he may praise. Those who have had the privilege of visiting children in family homes, know the pleasure experienced at sight of the child's joy when he sees the familiar face of his friend the visitor. Those pleasures are some of the compensations for the discomforts and disappointments incident to the work.

So, we may safely say, I think, that all the principal hoped for advantages to the State are being realized. Had we two or three minor, yet very important clauses in the law, we could assert that Indiana's child-

saving machinery was the equal, if not the superior of that of any other State in the Union.

The right to unload children from other States upon us should be abrogated by means of a heavy protective tariff. The machinery for the protection of ill-treated and neglected children in counties having no Board of Children's Guardians should be perfected. The powers of this Board over children in care of associations should be greater that it may aid those counties desiring its assistance.

And last, but not least, sufficient means should be provided to make the State's assistance of the greatest possible advantage to the taxpayers. For every \$1.00 of funds expended thus far, the taxpayers have been put in the way of saving \$5.00 per year.

RESUME OF STATE AGENT'S WORK FOR THE YEAR ENDING
OCTOBER 31, 1898.

QUARTERS.	No. Children Visited.	No. Applications Investigated.	No. Children Placed.	Orphans' Homes Visited.	Poor Asylums Visited.	County Commissioners Visited.	No. Children Doing Well.	No. Children Doing Fairly Well.	No. Children Doing Poorly.	No. Children Transferred.	No. Children Returned to Counties.	No. Days Required.	Cost to State.	Cost to Counties.	Specials.
First— January 29, 1898..	30	34	26	32	12	18	16	5	7	7	8	72½	\$534 18	\$112 47	68
Second— April 23, 1898.....	30	63	49	28	11	10	17	2	11	4	15	56½	450 29	279 29	162
Third— July 16, 1898	60	30	29	23	2	3	36	8	8	1	9	72	439 70	140 56	39
Fourth— October 31, 1898...	74	45	35	26	2	2	55	12	9	6	7	52	371 61	137 73	41
Totals.....	194	181	139	109	27	33	124	27	35	18	39	253	\$1,795 67	\$670 05	310

Children in homes April 1, 1898, 102. Of these 93 are still in homes.

Children in homes October 31, 1898, 152. A gain of 50 in 7 months.

Total children received from counties since April 1, 1897, 193.

Total children returned to counties, 40.

Total number of transfers since April 1, 1897, 47.

Girls married, 1.

Children died, 3.

Children adopted, 3.

Applications for adoption papers additional, 5.

Of those returned, 24 are now on public for support; 4 are diseased; 4 are feeble-minded; 6 are semi-incorrigible. The others can be placed. The other 16 returned have been disposed of as follows: 3 restored to parents, 3 placed by State Agent, 10 placed by associations.

There are in round numbers 1,450 children in the orphans' homes at this date, as against 1,657 in the orphans' homes and poor asylums October 31, 1897.

DISCUSSION.

F. M. Elliott, Superintendent Children's Home Society: Does this report of the children placed in Indiana take in all the placements that have been made by the various county orphanages, private institutions and independent institutions of the State?

Mr. Streeter: It takes in only those that have been received at the county orphans' homes of the State. If you count your organization as an independent organization, I will say it takes in your children; but it does not take in the children placed by Rose Orphan Home at Terre Haute.

Mr. Elliott: Every child that is placed by our Society is duly reported to the Board of State Charities. About twenty-five per cent. of the children placed by us are not county wards in any sense, but I think all ought to go into the general record of the charitable work of the State. I am delighted with the report made by the State Agent this morning. It shows that Indiana is progressing along the line of child-saving. It shows a beautiful growth and a beautiful future. I certainly think that we have great reason to be thankful that Indiana is taking such high ground in this work of the saving of children. I would like to speak of several points in that most excellent report, but I have not time to do it. I only say that it has my heartiest endorsement. The Indiana Children's Home Society will be placed hand in hand with the State of Indiana in this work.

T. H. Banks, Superintendent Grant County Poor Asylum: My heart has been strangely moved. I have a deep sympathy for childhood. I was at your county infirmary yesterday afternoon, and I don't remember the time when such a sad impression was made upon my mind as yesterday. I saw there a poor boy, deaf, dumb and blind, about sixteen or eighteen years old. The gentleman that was showing me around told me that the boy's father had brought him there and said that he would not have him about the house for \$5.00 a week. It is said by some that there is no hell. I say then that there is a sad mistake somewhere. I think there ought to be if there is not.

What a marvelous amount of self-sacrifice there is on the part of the matrons of these orphans' homes. A constant care, constant anxiety, fearful of fire or disease, sickness and death and all that, and a constant thing twenty-four hours in the day. There is not money sufficient to pay them for the living sacrifice that they make. What wonderful changes they make in the little children who come under their hands. I have in mind one that I delivered to Miss Thrall, the Matron of the Grant County Orphans' Home, a little girl, bright, smart, nice-looking, about eight years old. I took her from her mother, who is nearly forty years old, reeking with disease from the crown of her head to the soles of her feet. The child was removed from the damnable influence of that mother and is out of her reach. There have been in that home five children of that one mother, who is in the institution of which I am the Superintendent. I would like sometime or other, when it is convenient for you to go to that orphans' home at Marion, which is conducted by Miss Thrall, and under the supervision of a matchless president in the person of Mrs. Wall. You

do not have to notify them that you are coming, to find things nice and clean and sweet. You can go at any time. They have the nicest, sweetest, cleanest, and prettiest lot of children, and they are the best behaved of any that I know of in our whole county. The fact is that they are under the matchless hands of a matchless superintendent and a matchless president. I am glad that I come from the same county.

THURSDAY AFTERNOON SESSION.

After prayer by the Rev. Charles E. Bacon, General James R. Carnahan, Chairman of the Committee on Resolutions, reported as follows:

REPORT OF COMMITTEE ON RESOLUTIONS.

The Indiana Conference of Charities and Correction in this, its seventh annual assembly, congratulates the people of Indiana on the great progress that has been made since the first Conference toward the betterment of the wards of the State, and the more humane treatment of the destitute and needy within our borders.

The fact that the control of most of the State charitable, benevolent and penal institutions has been taken out of political management; that they have been elevated thereby and made to subserve the higher and better purposes for which they were created, should be sufficient reason for placing the management of all such institutions under the same rule, and it is the express wish and hope of this Conference that the next Legislature of Indiana will complete the work in this direction, to the end that all of the aforesaid institutions may be under nonpartisan management.

This Conference congratulates the people upon the great good that has already resulted to the State from establishing the Indiana Reformatory, and from the passage of the act known as the "Indeterminate Sentence" law by the Legislature of 1897. This Conference wishes to express its endorsement of the work of the members of the Legislature of 1897, who brought about the foregoing legislation, and also the law on the subject of township poor relief as a step in the right direction; the law for the care of dependent children and the truancy law, and for all of the provisions connected therewith. The time that these laws have been in force has demonstrated the wisdom of the legislation and has placed Indiana in the fore front of the great sisterhood of States on the subject of humanity and reform in public benefactions and good citizenship.

This Conference most heartily endorses the earnest efforts of Governor Mount to enforce and carry out, in letter and spirit, the wise and beneficial provisions of the foregoing laws in all their parts.

This Conference recommends to the Legislature of Indiana of 1899 that additional provision be made for the better care of the feeble-minded on the lines indicated in the address of Superintendent Johnson before this Conference. It is a fact fully known that the State is lacking in its facilities to take care of the insane within her borders. This is especially true in regard to those classes known as incurable insane and criminal insane. Full provision should be made by the next Legislature for the proper care of these unfortunate people. They should be taken from the poor-houses and jails where they are now confined, without any or little care and with danger to other inmates, and should be cared for as human beings. To the end that the matter of proper and just care of all the insane be properly brought before the Legislature, this Conference requests Governor Mount to give the subject a special place and special attention in his message to the Legislature.

It is further recommended that suitable and ample provision should be made for cell-houses for the proper care of the inmates of the Indiana Reformatory.

It is further recommended that the Reform School for Girls and Woman's Prison be separated.

To the end that the foregoing subjects may be thoroughly and systematically brought before the next Legislature, your committee recommends that a committee of five be appointed by this Conference, of which the incoming President of this Conference shall be the Chairman, the remaining four members to be appointed by the Executive Committee of this body, to have the direction of the work of securing such legislation.

The thanks of this Conference are due and are hereby extended to the Commercial Club of Indianapolis and its Secretary, Evans Woollen, Esq., to the Catholic Ladies' Club, to Prof. Carl Hoenig and St. Paul's Church Choir, to Prof. Donley, to the band of the Reform School for Boys at Plainfield, and the band of the Soldiers' and Sailors' Orphans' Home, the Institute for the Blind, the Institution for the Deaf and Dumb, the members of the Boys' Club and all others who have added to the pleasure, enjoyment and comfort of this Conference. Thanks are especially due to the reception committee, and the newspapers of the city for their excellent reports of proceedings of the Conference.

The report of the Committee on Resolutions was adopted.

The President: I have the pleasure of introducing Miss Adelaide Carman, Principal of the Department of Music of the Institute for the Blind.

"MUSIC INSTRUCTION FOR THE BLIND."

MISS ADELAIDE CARMAN.

I have been asked to give a short talk or paper upon our work. My special line is the education of the blind in music. Before I touch upon my own special subject, I wish to give a few words in regard to our work as a whole. Perhaps it will not go amiss, and yet I wish it might be said that every one here knew something of it.

It is not customary for one who accepts an invitation to a platform to arise and express a lack of perfect allegiance to the chairman. However, I wish to assume partially that attitude. I feel that we are a little out of place in this convention, in that we are strictly an educational institution and not in any way able to discuss your methods and plans because they are so different from ours. We, as an institution of learning, belong, it seems to me, more properly with the educational institutions of our State. Nevertheless we are very happy to be considered one of this honored body, and I will do what I can to show forth our work as it is.

Ours is an educational institution and in no way an asylum. We have visitors coming to us every day, asking to be shown over the "asylum," and wanting to know if our pupils' eyes are treated, and if they can get around the house by themselves, and if they can feed themselves, and dress and undress, and other such questions. Our pupils take care of themselves exactly as others do, with the exception of going around with open eyes. They are able to take care of their bodies. The girls take care of their rooms, and the boys do things that are necessary in their line of work. We have a regular course of study that corresponds with the school system, covering a period of twelve years, and embracing the same branches. In addition we have the manual training and the musical department. Of course we have the household department, because our pupils live with us. Therefore it is necessary to have home arrangements. That is the only way in which we differ from any other institution of learning.

My special work in the institution is teaching music. I think there is no work just like that. In our music department the pupils are taken as early as they enter the school and given some sort of training. In the primary room they are given primary rules and the first steps in voice culture. As soon as they get through with their work in that room, they are put in the junior choir. There we teach songs a little more difficult. After they enter the junior choir, they are able to participate in the entertainments in the institution in their modest way. During their first year in this work they are tested individually, and those pupils who show special ability in music are selected and put into a normal training class, where they receive private instruction in piano work. They go on as rapidly as they can in this, and at the proper place in their advancement they are given organ, if they show any ability in that direction. Chorus work is not dropped so long as a pupil has any ability to sing. We feel that through song more than through instrumental music comes a broader education in music. We do all we can in this line for the children.

After the preparatory work for the piano department, they come into the normal preparatory class. Here they begin to use the board and detachable characters. We had it made some two or three years ago simply to familiarize them with musical notation as we see it. They strike hands with us in our line of thought. As soon as the foundation work is learned, the pupil is given a start in his own system of reading music, the Braille system, a system of dots arranged in various ways whereby he can read both music and literature. The method has been introduced in our school this fall, and we have a stereotype machine by which we make our own music. Our library will now build up rapidly and we will be able to have what we want and when we want it.

My closing remark is this: Our work in music and whatever we do in the institution, is to educate the pupils and put them out in the world, equipped for the world as they will meet it. We wish to give them moral and individual training. It is very much against the taste of our pupils, always, to have sympathy shown on account of their blindness, because they feel that they must be the same as other men and women. We do not go about our work in any sentimental fashion. We make quite a special feature of our music. It is easier for a blind person to work in that than in anything else. He is able to teach and play and make money in various ways. We wish that everybody in the State might be familiar with our work, might mention us as a school, might know that we teach, might know that we are heartily interested in the making of men and women. Our doors are always open and you will always find a cordial welcome and any explanation you may ask for.

"THE DEAF AND THEIR EDUCATION."

RICHARD O. JOHNSON, SUPERINTENDENT INSTITUTION FOR DEAF.

I have been requested to speak upon the subject "The Deaf and Their Education," and to illustrate our methods by practical work with pupils from the institution. The absence of schoolroom surroundings and lack of time renders it very difficult to do much along the line of illustrating methods. The details of actual schoolroom work with the deaf are almost innumerable—the successive steps in the beginning, in kindergarten, manual or oral work, are taken very slowly and require time and patience upon the part of the teacher in the superlative degree. After the first two or three years, after the first principles have been mastered, the work, while intricate and peculiar at all times, becomes less so in the upper grades, and somewhat less interesting to the mere looker-on because the real points of progress are less discernible. This is so with the hearing-speaking child. The expanding mind of the beginner within a given period throws into plain view developments that are almost imperceptible within a like period in later years. Hence it is that primary work in education possesses the greatest interest when examination of method is to be made. Therefore what I shall say concerning methods, refers principally to methods in primary grades. But, as stated, because of lack of schoolroom surroundings and lack of time, it will be impossible for me to speak of the subject only in a general way, the principal point being to make clear to those present the status of the institution and the true cause of its being.

The Indiana Institution for the Education of the Deaf and Dumb, more justly to be styled the Indiana State School for the Deaf, is open to all the deaf of the State free of charge provided they be of suitable age and capacity, and too deaf to be properly educated in the common schools. At the present time they are considered of proper school age between the

years of seven and twenty-one. The younger they enter the school the greater the progress made. No child who is idiotic, feeble-minded, afflicted with sore eyes or with contagious or offensive disease, or who is an invalid so confirmed as to prevent study, will be received, for the institution is in no sense an asylum for the deaf nor a place of refuge for those who can not, or do not, talk—neither is it a prison, a reform school, an almshouse, a children's home for the detention of unfortunates, nor a hospital. It is strictly an educational institution—a school in its widest and best sense, and as such, should, while remaining under the advisory power of the Board of State Charities, be also, in some degree under the supervision of the State Board of Education, and subject to State laws governing the common school system of which it really is a part.

During the past few years there has been a clearer perception on the part of the public of the cause of being of the Institution, which stands not only as a means of instruction and education for the deaf youth of Indiana, but which must also stand to them in place of parents for nine months of the year. We have to teach not only the material, but also the spiritual—not only nature, with language to express, mathematics to measure and ethical subjects to qualify, not only industrial occupations and obedience to civil laws, but also to assume that duty incident to the home circle—the development of the innate moral nature necessary to life in conformity to divine law.

The boys and girls who come to this school because they are not received into the common schools of the State on account of deafness, receive an education here.

The Institution will provide for each pupil regularly admitted boarding, lodging, washing, superintendence of conduct, manners and physical needs, instruction, school supplies, etc., but will not pay traveling expenses of pupils in coming to or going from the Institution, nor supply them with clothing, except under certain conditions.

The course of study in the Institution is so arranged as to cover ten years, and is divided into primary, intermediate and academic courses. The primary and intermediate courses embrace spelling, reading, writing, drawing, arithmetic, geography, United States history and grammar. The two courses are divided into seven grades, five primary and two intermediate, and the time required to complete them is seven years. The academic course comprises a three years' course of advanced primary and intermediate work, and a study of English and general history, physiology and anatomy, natural history, natural philosophy, moral philosophy and civics. The number of years a pupil may remain in school is regulated by a time schedule, and depends upon the mental ability, progress and conduct of the pupil himself. He may remain certainly five years, subject to conditions, and as much longer, up to thirteen years, as his conduct and promotions from year to year may warrant.

A number of holidays are observed as follows: November, Thanksgiving Day; December 11, Anniversary of Indiana's admission into the Union; December 24 and 25, Christmas; January 1, New Year; February 22, Washington's Birthday; March 4, United States Day; May 30, Decoration Day; June, Field Day.

A series of lectures is given to the pupils each year by teachers and others, upon interesting topics. Included in the lecture course are two or

more stereopticon exhibitions, illustrating men, buildings and events the world over.

Two literary societies have been organized by the pupils, that of the girls being called "The Girls' Literary Society;" that of the boys, "The Johnson Literary Society." Each society meets four times during the year, and together, for a joint celebration, twice a year. In addition to the foregoing, the pupils have a dramatic society, which gives an entertainment twice a year.

Parties or socials are given the pupils six times during the year, as follows: Thanksgiving night, Christmas eve, Christmas night, New Year's, Valentine masquerade, and at some time during May. At these times the boys and girls meet together in social intercourse and pass the time in games and other pastimes.

The defect of the deafmute being physical, his deafness should not place him as one of the "defective" classes. Dr. A. O. Wright, formerly president of the National Conference of Charities and Corrections, after years of careful investigation and study, says the true defective classes should be divided into "(1) the defective in mind, as the feeble-minded and the insane; (2) the defective in emotion, as criminals; (3) the defective in will, as paupers."

It is unjust to the deafmute to consider him as belonging to a "defective class" and as an object of commiseration and charity. He does not ask this, neither does he want it, for it is repugnant to him. While, in the broadest sense of the term he may be defective, as a man with one leg may be defective, he certainly is not so in mind, nor in emotion, nor in will, and educated as is his right, he is better able to fight this life's battles than are many to whom nature has been wonderfully kind.

The term "deafmute" is of American origin, and is preferable in every way to "deaf and dumb," which seems to indicate that deafness and dumbness are two distinct physical defects instead of standing to each other in the relation of cause and effect. The word dumb is open to the objection that it carries with it an implication of brutishness (Dudley), and to the further objection that the word has the colloquial significance of stupid. Its application to the deaf is thought by themselves and by their friends to be somewhat in the nature of an insult, since the loss of hearing does not necessarily imply defective intelligence; on the contrary, many deafmutes have attained to distinction in various walks of life, notwithstanding their infirmity, and have successfully competed with learned and scholarly men and women, whose hearing was perfect (Wines, Census 1880.) The term "deafmute" signifies, strictly speaking, persons "who, having been born deaf, or having lost their hearing in early life, have not acquired the power of speech. There is usually no defect in the vocal organs except such imperfections of development as may be the result of lack of exercise; muteness is simply the consequence of deafness. Ordinary children learn to speak by hearing and imitating the sounds made by others; the deaf child does not hear such sounds, therefore does not imitate them, therefore remains mute." (Dr. Fay.) Mutism in the deafmute is simply the result of deafness, for very rarely does it happen that it is due to some defect or paralysis of the vocal organs. The term "deafmute," however, is not generally used in its strictest sense. There are many persons designated as such who may be totally deaf, yet

possess the power of speech to useful extent, in greater or less degree—for instance, those who, having lost their hearing by accident or disease after having learned articulate language still retain their speech, notwithstanding their deafness; others formerly mute have acquired the art of speech, more or less perfectly and in limited degree, through instruction. Again, many deafmutes are partially deaf, and may or may not articulate, according to degree of deafness and amount of instruction given them in articulation. All, however, are too deaf to receive instruction in the ordinary schools for hearing-speaking children, and are, therefore, to be found in special schools for the education of the deaf, and have applied to them the term “deafmute.” If their hearing were of sufficient degree to permit of their being received into the ordinary schools, they would be referred to simply as hard-of-hearing.

According to degrees of deafness and articulation, there are deaf and semi-deaf, mute and semi-mute, deafmute and semi-deafmute. The terms “congenital” and “adventitious” are applied according to whether they were born deaf, or became so through accident or disease after birth. The term “congenito-adventitious” should be applied to all cases of deafness and deafmutism occurring after birth, but in consequence of hereditary predisposition, or other antenatal causes, which is frequent. It would probably be better to refer to all deafmutes as deaf persons, were not so many adult persons found on every hand hard-of-hearing and who can have no possible connection with deafmutes and their schools.

There is another class of deaf children outside of those referred to as deafmutes, i. e., those who possess more or less defective hearing but are unconscious of it; or, if they or their friends be conscious of the fact, do not consider themselves proper persons to attend “Schools for the Deaf.” Upon this subject a writer says: “Upon examination many persons are found whose hearing is defective, yet they are almost indignant if any suggestion of deafness is made to them. The explanation of this is to be sought in the fact that among civilized surroundings the normal ear is rarely called upon to exert its functions to the fullest possible extent. It is, therefore, evident that a considerable amount of hearing can be lost without any corresponding appreciation of the fact.”

It is a well-known fact that there are many children in the public schools who are too deaf to be educated there, and a majority of teachers you meet can mention a case or two. Dr. Bryan, in the first number of the *Inland Educator* (1895), reported twenty thousand school children whose hearing had been tested and stated that one investigator found two per cent. of defectives, while eleven others found 13 to 30 per cent. of defectives. There are also many semi-deaf persons who do not attend the public schools for the reason that they would receive no benefit by being there. The statistics of our eye and ear infirmaries show the existence of large numbers of children who have been treated for defective hearing, and who have never been received into an institution for the deaf. What has become of them we do not know. Some of them may have gone into the public schools, possibly to be slighted, neglected and finally dropped out as very, very dull and backward pupils, and all because they heard only a jumble of sounds and not words! Of late years a small number of these hard-of-hearing cases are applying for admission into Institutions for the Education of the Deaf, the old idea that such in-

stitutions were asylums for the totally deaf and dumb giving way to the correct one that they are schools for all those too deaf to be educated in the public schools, and just as much a part of the educational system of the State as the public school itself.

Since mutism is the direct result of deafness in deafmutes, the cause of deafmutism is to be found in the cause of deafness, which is either direct or indirect. Direct causes, according to Dr. Fay, editor of the *American Annals of the Deaf*, are defects in the organ of hearing, whether congenital or adventitious, which prevent the perception of sound, while indirect causes are the circumstances of environment, disease or accident, either antenatal or postnatal, or both, accompanying or preceding deafness in so large a number of cases as to give us reason to suppose that they have an important influence in producing those effects. Among the leading indirect causes, Dr. Fay mentions, in the order of their importance, heredity, consanguinity of parents, maternal impressions, scrofula, social circumstances, mountainous regions, diseases and accidents. Concerning the scientific origin, nature and extent of those causes, whether direct or indirect, which operate to produce deafness, it is not the province of this paper to treat.

In the paragraph descriptive of speech it has been seen what a chain of complicated processes must take place, and in definite succession, before resultant hearing and speech. If a single link be missing or broken because of arrested development or malformation; if there be rigidity of the tympanum caused by undue tension or adhesions; if there be ankylosis, or stiffening of the joints of the ossicles; if there be closure of the Eustachian tube, preventing passage of air into the cavity of the middle ear, causing abnormal atmospheric pressure upon the tympanum; if there be adhesion to the foot plate of the stapes in the oval window, which is the means of communication between the middle and the internal ear; if there be disease of the bones, imperfect working from any cause of the tensor tympani, which regulates the tension of the tympanum, or paralysis of the auditory nerve—then there results non-vibration or non-reception, and the "sound-conducting apparatus is converted into a sound-obstructing apparatus." If there be inflammation in the back of the nose or throat "we may find that this inflammatory condition extends upwards along the tubes, involving the lining membrane of the middle ear. Such inflammation commonly exists during 'cold-in-the-head,' influenza, measles, scarlatina, typhoid fever, diphtheria and a large variety of other general diseases which are accompanied with inflammation of the nose and throat. Resulting from such processes, we may have a variety of lesions ranging from simple thickening of the drum head and the mucous coat of the middle ear cavity, to complete destruction of the entire sound-conducting apparatus by a suppurative process, or by a process of stiffening technically called sclerosis." Postmortem examinations have shown that in some cases the cerebral center for hearing has been destroyed or ruined by certain destructive processes in the brain itself, which acted along the tracks leading to the perceptive inner ear. One or another of these conditions is generally the direct cause of deafness.

Application is sometimes made for the admission of a child who hears as well as any one, but who can not, or at least, does not, speak. This class of applicants is usually not admitted to the privileges of the school,

for in most cases it is found that they are, in greater or less degree, feeble-minded. Such mutism is generally "the result of the absence of ideas, or of reflex action in the motor organs of speech. In the former imbeciles have nothing to say; in the latter they have no desire to speak." If spoken words to a child who can hear are not sufficient to develop ideas, and then, by imitation on the part of the child, speech, it is almost certain signs will not. Without ideas and intelligent imitation there will be no speech.

If, perchance, the child is naturally bright, hears, and yet does not articulate because of some defect of the vocal organs, which is very rarely the case, some reputable physician or specialist should be consulted. This is not an institution for the surgical treatment of defective organs of hearing or speech, but is simply a school for educating the deaf or the partially deaf who are shut out of the common schools. If the child is bright and there is no impairment of the vocal organs, you can, by constant talk, by insistence of attention and imitation on the part of the child, and with patience, common sense and perseverance on your part, do as much as we can toward developing speech.

If the child is feeble-minded, as above suggested, application should be made for its admission to the School for Feeble-Minded Youth, at Fort Wayne, Indiana.

If the child be dumb, not deaf, and it is desired to enter it as a pupil in this institution, the following questions must be fully answered on a separate paper and sent in with the regular application blank:

1. Is the child in a state of mental lethargy most of the time?
2. Is it difficult to arouse its attention by interesting object or picture?
3. If its attention be aroused, does it hold sufficiently long to receive a lasting impression?
4. Are the child's eyes wandering and its body seldom still?
5. Has the child any idea of number? Can it pick up one, two, three or four marbles according to the number of fingers held up to guide it?
6. Can the child distinguish form and color; that is, from a box of simple forms and colors, can it match a form or color shown?
7. Can the child dress and undress itself, wash its face and comb its hair?
8. Does the child satisfy the calls of nature without assistance, or does it soil its clothing?
9. Does the child have to be waited upon at table?
10. Can the child go up and down flights of steps without assistance?
11. Does the child obey simple commands?
12. Does the child play with its brothers and sisters or other hearing children?

In the education of the deaf there are two methods and one system of instruction generally recognized:

The Manual or French Method (using sign language, manual alphabet and writing), of which there is a variation that may be called the "alphabetic," wherein only the manual alphabet and writing are used.

The Oral or German Method (using speech and speech-reading and writing), of which there is a variation that may be called the "auricular," wherein special attention is given to the development and training

of the hearing, when possessed in any degree, by means of which instruction is partially given.

The Combined System (a so-called combination of the two methods).

Some of the leading German instructors, after long years of experience, favor the French method; some of the French schools have adopted the German method, but no country, other than America, has generally adopted the combined system, which, in justice, should be called the American system.

The general system of instruction used in this institution is known as the American (combined) system, under which all known methods and their variations may be used for the attainment of an object common to all. Speech and speech-reading are regarded as very important, but mental development, and the acquisition of language and general knowledge, are regarded as still more important. It is believed that with a great many of the new pupils now entering, the necessary mental development and acquisition of language and general knowledge may be as well attained by the Oral method, which results in speech and speech-reading, as by the Manual method, which precludes this much-to-be-desired result. So far as circumstances permit, such method (or methods) is chosen for each pupil as seems best adapted to his needs and capacity after thorough trial. In short, the rule will be, "Any method for good results—all methods, and wedded to none."

The school at the present time is divided into five departments—the Manual, the Oral, the Kindergarten, the Art and the Industrial, the latter two being composed of pupils selected from the Manual and Oral departments, according to age and capacity.

The Manual Department is divided into five primary, two intermediate, and three academic grades, and a regular and well-graded course of study, given elsewhere, and covering ten years, is closely adhered to. Instruction is given in this department by means of the manual or sign method.

While the manual method may be, and frequently is, used to some extent to reinforce the Oral method in oral classes, the contrary is not true. In manual classes almost total dependence is placed upon the sign language, the manual alphabet and writing. Speech and speech-reading are seldom used, the fact being that all pupils in the manual classes have been tried in speech and speech-reading without adequate result, and their education by such means found to be impracticable. A few of the teachers, however, even in these classes, make use of speech and speech-reading in limited degree in addition to the sign language and manual alphabet as a means of instructing certain of their pupils, but generally it may be said that pupils in manual classes may never hope to articulate words nor to read by sight the speech of others, so far as instruction in school is concerned. They are given, however, just as thorough training in mental development as is given the pupils of the oral classes, the same course of study, excepting speech and speech-reading, being followed by both.

The sign language is an ideographic language, and its beneficent results in the education of the deaf are difficult of overestimation. Thousands and thousands of deaf mutes have been uplifted and educated by means of it, and no one possesses greater regard for its real usefulness

than does the writer, who believes that, if not a majority, then a great minority, of the deaf must be educated partially or wholly by its means. Every teacher of the deaf, no matter by what method, will surely be better prepared for successful work with the deaf child if he possess a knowledge of the sign language, which is not so much misused as it is abused by those who are simply "signers" and nothing more.

The Oral Department is divided similarly to the Manual Department, into five primary, two intermediate and three academic grades, and the same course of study is followed.

Instruction is given by means of the Oral method (speech, speech-reading and writing), the sign language being discarded except in limited degree and during exercises of all kinds in the chapel. The pupils, however, are allowed to mingle freely with those of the Manual method classes at all times outside of the class room, and it goes without saying that they soon become ready and proficient sign-makers.

Do we use signs and the manual alphabet in the oral classes? We do. Conditions confront us, not theories, and the conditions are such that it is deemed expedient to be directed by them until such time as they shall be changed; i. e., until such time as there may be complete separation of the orally and the manually taught.

We favor the use of the manual alphabet at all times and under all circumstances. Under existing conditions in the Indiana school, the use of natural signs and a limited use of conventional signs for objects and actions in the class room, will be beneficial rather than harmful. They will not only not retard, but, on the contrary, will advance the cause of education in and by speech and speech-reading, providing they be judiciously used, varying from much in the beginning classes to little, if any, in the more advanced. And even though the two departments were completely separated, the use of natural signs—gestures of body and limb and facial expression—in the oral classes would be advocated, for man can no more separate himself from these than he can from his very nature, and their use could produce naught but good. While the signs may render the advancement in speech and speech-reading a little less rapid, this drawback will be offset by the more rapid advancement made in the use of language, and in the greater acquisition of general knowledge during the first years. Thus, a little lost at the one end is gained at the other, and results in the greatest good to the greatest number, the object of being of a public school.

While our classes in the speech and speech-reading method may not be considered pure oral classes by the ultra oralists, they are surely not considered manual classes by the manualists. If the advocates of neither are pleased to claim them, there is no other course than to let them stand by themselves, named and known as the Indiana manuoral classes, wherein the principal and most highly prized method of giving instruction is the oral method, but which is somewhat qualified by the use of any other method as existing conditions and the exigencies of each class may require. We simply hold to our school's motto: "Any method for good results—all methods, and wedded to none."

There is a great proportion of the deaf, mute or semi-mute, deaf or semi-deaf, congenitally so or otherwise, who may not only be taught to speak and to read the speech of others by sight, but who may also be

successfully educated by these means; and they certainly should be educated mainly by the oral method. It is not intended by this method to make "elocutionists" of our pupils, but it is intended, in addition to giving them an education, to (1) retain and develop the speech of any who may possess it in any degree; (2) to generate and develop speech in some degree in those who do not possess it; (3) with all to generate and develop the power of speech-reading; and (4) to give special attention to developing and restoring to use any fragmentary part of hearing which may be left a pupil.

The Kindergarten Department was established in September, 1894, with ten pupils, and has been a gratifying success in every way. Two years are given to the work, the advantages of which are particularly noticeable in such schools as ours, and difficult to overestimate. During the first year the pupils, from six to eight years of age, are taught to correct their faults in sitting, standing, walking, dress, etc.; are instructed in deportment and propriety; are trained in hand skill, observation and imagination; are taught writing, the formation of the simplest of sentences and simple numbers in units; are drilled in proper breathing, in the exercise of the vocal organs by the utterance of sound, and in speech reading by the most natural of methods—constant repetition of spoken words and short sentences. Some attention may also be given to speech, at the discretion of the teacher.

During the second year the kindergarten pupils pass into the advanced kindergarten classes and become a part of the Oral Department. The first year work is carried on and is merged into primary work, but especially is attention given to speech and speech-reading.

The course of study for the kindergarten embraces the use of building blocks for form study and construction; the use of sticks, peas and rings for designing, the folding of paper, free cutting of paper figures and mounting of same on cardboard; color work; color sketching and painting; charcoal drawing; study of solid forms, plain forms and designing; sewing, weaving, braiding and intertwining; clay modeling and the use of the sand table.

In the Art Department the object in view is of twofold nature—practical and esthetical—practical in that the hand and eye are co-ordinated with mental effort for everyday practical use, and esthetical in that it cultivates the sense of the beautiful in nature and tends to culture and refinement. The pupils are taught free-hand and mechanical drawing, sketching, painting in pastel, oil and water colors, designing, modeling, woodcarving, etc., and the walls of the art room and other places in the buildings annually bear evidence to the diligence and ability of the pupils in this beautiful line of work.

One of the important aims of the institution is to train its pupils along industrial lines, so that upon leaving they shall be proficient either in some useful occupation or trade or in the underlying principles of several trades, thus rendering them able to maintain themselves without reliance upon the charity of others or of the State. This is done in the Industrial Department. An efficient industrial training is frequently of more advantage to a young man or woman than intellectual training alone. While not decrying the latter in the least, it is meet that the former should be considered of equal importance with the latter. The hand and mind developed

together results in strength—otherwise in weakness. This practical view of the matter may seem to some a theory when applied to hearing-speaking youth, but with the deaf they must see that it is a necessity.

In accordance with this design, all pupils are required to labor a portion of each day, the girls performing the lighter kinds of housework, cooking, the various kinds of needlework and dressmaking and millinery in all their branches; the boys at various trades—typesetting, presswork, carpentry, cabinet-making, wood-turning, painting, glazing, cutting, fitting, making and the repair of shoes; harness-making, blacksmithing, tinwork, baking, cooking, floriculture, barbering and farming. Drawing, free-hand and mechanical, are taught to all pupils during the first five years, and in the four higher grades all girls and selected boys are taught sketching, designing, modeling, wood-carving and painting in pastel, oil and water colors.

Except in rare cases, boys of less than three years' standing are not assigned to the trades and occupations mentioned, but are required to do police duty (sweeping, cleaning up, etc.) around the buildings and grounds.

During their first and second years the girls are given some elementary instruction in needle work, and when not so employed are required to assist in keeping in order the public rooms and halls. Beginning with their third year, they are regularly assigned to the sewing room.

If parents and others are desirous that their children be taught habits of industry and some useful occupation, they must realize that it can be done only by allowing them to remain in school, and especially during the latter years of the course, which is arranged upon the basis of ten years' attendance. In assigning pupils to different occupations, the Superintendent is guided by the child's natural inclination, and when not absolutely counter to the child's best interests, as far as possible by parents' requests. If assignment be made to some regular trade in the course, transfer therefrom will not be allowed except for urgent reason, for such action tends to carelessness in the child, who will then really possess no interest in any occupation other than the novelty of beginning it.

The greatest attention is given to the moral and religious training of the pupils, with the end in view of inculcating in them correct principles and habits of virtuous living. They are taught to know and appreciate truth, honor and courage, chastity, temperance, pure thought and speech, self-control, obedience and fidelity, rights of property, etc., and to know and shun the opposites. They are taught to anticipate temptation to evil doing, thus preparing them to overcome with correct habit the temptation when presented. Being a public school for the deaf, the nature of the religious training is general and such as is acceptable to all churches and creeds. Sectarian tenets are carefully avoided. Baptism, confirmation in, or uniting with any church is not permitted any pupil unless a written request and permission for such action be sent the Superintendent by the child's parents or legal custodian.

Upon week days a short Bible lecture is given to all the pupils immediately preceding the regular morning session of school. On Sunday mornings a carefully prepared sermon is delivered, this, as well as the usual morning lecture, being given in the sign language. Following the

sermon, an hour in the study halls is given to Scriptural study. In the afternoon, Sabbath school is held for a short time, after which the Christian Endeavor Societies meet. The International Sunday-school Lessons, with prescribed readings, are used, so that the year's work is progressive from the first.

If one be either partially or totally deaf, hearing and understanding little or nothing at all of the language of articulate sounds, called speech, there must necessarily be some other means of communicating with him; and as he probably does not possess distinct speech, if any at all, because of his inability to naturally imitate that which he has never heard, or heard but imperfectly, the medium for intercommunication must be one naturally descriptive of idea, action and object, rather than one of words, which stand, not as descriptive, but simply as names—a sort of picture writing in the air, reproducing the picture formed in the mind. Hence, for the language of sound there is substituted the language of signs—gestures and pantomime. If primitive man did not make use of such signs for action and object prior to the acquisition of articulate speech, it is very probable that signs were used by him in connection with speech because of the very narrow scope of his vocabulary. As his vocabulary developed through the increasing acquisition of speech, there was less and less need of signs, the use of which gradually diminished until there remained only the brief form of natural gesture accompanying animated speech so common with the hearing-speaking of every nation, but especially of the Latin races.

But with the dawn of deaf-mute education, rendering absolutely necessary the use of primitive signs as a medium of communication, the latter was cultivated by, and rapidly and wonderfully developed out of, the mind of the deaf mute himself, and to-day, through his intelligence, it stands as a complete mode of conveying ideas, abstract or otherwise, known as the sign-language, the mother tongue, so to speak, of the deaf mute—a language which, though possessing its idioms and provincialisms, is world-wide in its scope and use. By its use the untutored North American Indian and uneducated deaf mutes of foreign countries, not knowing a common written or spoken language, may meet and converse freely, one with the other. Veritably, the world's real Volapuk!

A sign may represent a word; usually, however, an idea, and the sign-language should properly be called the ideographic language. Many of the signs are natural ones—that is, they tend to outline or suggest the idea, action or object for which they stand, and hearing-speaking persons unconsciously make frequent use of them in daily intercourse. Others are highly arbitrary, and have grown to fixity through custom or tacit agreement, there seeming to be no natural reason for their being. The natural order of thought, wherein the qualifying attribute follows the objective, is adhered to in the sign-language and in this it differs from the syntactical order of the English language, which is not in conformity to the natural order of thought. There is no publication from which the language of signs may be acquired. It is handed from one to another, and can be learned only by association with those who make constant use of it. To master it there must be use—continual use.

Such, in brief outline, is the sign-language, which is used by the deaf and in institutions for the education of the deaf. It is altogether distinct

from the manual or finger alphabet, which is a substitute for alphabetic writing. The sign-language and the finger alphabet have nothing in common except that both are used by deaf mutes.

A FEW SIGNS.

The following signs, frequently used in the institution, will be found very useful in communicating with a deaf child at home:

For "good," kiss the hand toward the object.

For "bad," bring the hand to the lips and then throw it from you, palm downward.

For "glad," pat the heart rapidly, with a pleased look.

For "sorry," rub the clenched hand over the heart, with a sad look.

For "black," draw the end of the forefinger along the eyebrow.

For "red," touch the lip with the forefinger.

For "blue," form the letter b, and turn the hand rapidly in and out.

For "green," form the letter g, and move the hand the same way.

For "white," place the tips of the extended fingers upon the breast and move the hand away, gradually closing the fingers.

For "love," cross the hands and press them over the heart.

For "hate," push both hands, the palms out, from the heart as if repelling something.

For "lie," move the forefinger across the mouth horizontally.

For "true," place the forefinger perpendicularly across the lips and thrust it forward in a straight line.

For "I like," point to yourself and move the palm of the hand over the heart, with a pleased expression.

For "I want," point to yourself and move the fingers of your extended hands quickly upward several times.

For "think," place the end of the forefinger upon the forehead, with an expression of thoughtfulness.

For "forget," draw the palm of the hand across the forehead.

For "know," pat the forehead two or three times with the ends of the fingers.

For any word expressive of an action, imitate the action, as for "sleep," imitate the act of sleeping; for "eat," the act of eating; for "swim," the act of swimming, etc.

The sign for "God" is made by raising the extended right hand slowly and reverently toward the heavens.

These written signs will suggest many others to one anxious to communicate with a deaf child.

In addition to the sign language, there is still another method beside writing by which one can communicate with the deaf, and which is universally used by them. It is the Manual alphabet, or finger spelling, certain positions of the fingers representing the letters of the alphabet. It is a borrowed art for the deaf, as it was neither originated by them nor by their teachers; it was not even invented for their use. Its antiquity is great. It seems to have been used by the Assyrians, and evidences of its existence have been traced upon monuments of art down to the fifteenth century. Many methods of finger spelling were invented by monks

under rigid vows of silence, and others who desired secret communication. They all seem to be based upon the finger signs for numbers in use among the ancient Egyptians, Greeks and Romans.

The first finger alphabet adopted in teaching the deaf was the Spanish one-hand alphabet, as devised by Pedro Ponce de Leon, a pious and learned monk, who lived in Spain between 1520 and 1584. Later, with some changes, this was introduced into France, and again later (1817), into our own country by Dr. T. H. Gallaudet. In England and some other places the alphabet in common use is the two-hand alphabet, and the one-hand one is as uncommon there as the two-hand one is here.

The alphabet can be learned in an hour. It has been learned by close application in ten minutes. Taken up as a pastime, often, it has proved useful in business and in the home. It is of special value in the sick-room, and it may be used, after the voice is gone, to convey messages of importance and last words of love, trust and peace. It may be used advantageously in teaching hearing-speaking children to spell.

The arm should be held in an easy position near the body, with the forearm as indicated in the plates. It is not necessary to move the arm, but a short leverage is conducive to ease and is permissible, provided the hand delivers the letters steadily within an imaginary immovable ring of, say, ten inches in diameter. In colloquial use the fingers need not be so closely held nor so firmly flexed as represented in the cuts, but sprawling should be avoided.

Each letter should be mastered before leaving it. Speed will come with use, but should not be attempted nor permitted until the forms of the letters and the appropriate positions of the hand are thoroughly familiar. The forms as given are legible from the distant parts of a public hall.

Certain letters, as c, d, i, j, k, l, m, n, o, q, u, v, w and z resemble written or printed forms. J is simply traced in the air with the little finger, and z in like manner with the index finger. H, u and n differ only in the position of the hand, and t is formed as in "taking off a baby's nose." These ten words contain all the letters: "Adz, fan, map, cow, box, jar, sky, hat, quill, glove." Practice upon each of these for five minutes.

All new pupils entering the school are given at least one year in the Oral Department, and an honest effort is made to teach them speech in some degree. At the start an examination of the pupil is made to ascertain the degree of intelligence, the degree of deafness, whether total or partial, the quality of the voice, the capacity for imitating sound, the power of articulation, if any, and the capacity for reading speech from seeing the movements of the visible parts of the organs of articulation. If hearing is possessed in any degree, effort is made to develop the use of it; if speech is possessed in any degree, effort is made to retain it. With all, effort is made to teach lip-reading, or, more properly, speech-reading.

Following this come proper breathing exercises and effective facial and vocal gymnastics—gymnastics of the face, of the tongue, of the soft palate, of the pillars of the soft palate, of the pharynx. The movements of articulation are shown the child by placing the back of the hand in front of the mouth for breath emissions, by placing the hand upon the chest for vibration, by noticing and feeling the vibratory motion of the larynx, by placing the forefinger alongside the nose for nasal vibration,

by movements of the lips, and by positions of the organs within the cavities of the mouth and throat by actual sight or by diagrams illustrative of the positions.

During articulation the movements of the lower jaw are almost imperceptible (the upper jaw is immovable), and the general movements of articulation are performed by the soft parts of the mouth—the lips, tongue and soft palate, the lips playing the most important part.

The pupil is then urged to imitate the positions, giving voice, for certain single sounds (letters), or combinations of two or more single sounds (syllables), or still larger combinations (words), according as the exigencies of the case require. Defective voice—improper register, weakness, nasality, stammering, etc.—is overcome by explanation, training of the muscular sense and practice.

Speech-reading comes of close observation and constant practice. "It can not be taught by explanation and diagrams, but must be learned as piano playing is, by long, unremitting practice on the part of the pupil." From the very beginning practice is had, and the teacher adopts the most natural of methods—constant repetition of spoken words and short sentences. These the children soon get to know, and through the knowledge thus gained, the rate of acquisition increases more or less rapidly, according to the intelligence and attention of the learner. Speech-reading can not be learned from only the movements of the lips, as the term, lip-reading, often incorrectly used as synonymous with speech-reading, seems to signify, but must be learned from the movements of the lips and other visible portions of the organs of articulation, all of which are interpreted to some extent by facial expression and natural action.

The President: The next paper is entitled "The State and Its Insane," by Dr. Joseph G. Rogers.

"THE STATE AND ITS INSANE."

JOS. G. ROGERS, MEDICAL SUPERINTENDENT NORTHERN INDIANA HOSPITAL
FOR INSANE.

Fifteen years ago I presented a paper on this subject before the Indiana Social Science Association. Much then said may be properly said again; for, notwithstanding the lapse of time, relative conditions have not greatly changed, and principles are permanent.

At the beginning of this century there were but two institutions for the care of the insane in the United States—the Pennsylvania Hospital in Philadelphia and the asylum at Williamsburg, Va. The number of insane persons in this country was then unknown; now there are more than one hundred and ten thousand, and more than one hundred and fifty public hospitals devoted to the care of this class.

In the State of Indiana, in the year 1840, there were only two hundred and forty-one insane, the population being then about half a million; the ratio one in two thousand. In the year 1880, in a population of about two million, a just estimate, disregarding the census, which was imperfect, showed about twenty-five hundred insane, one in every eight hundred. Now (1898) the population of the State is 2,900,000, according to the Bureau of Statistics, and the number of insane 4,300, distributed as follows:

STATUS.	Central District.	Northern District.	Eastern District.	Southern District.	Total.
Enrolled in Hospital September 30, 1898.....	1,612	647	543	528	3,330
Committed but not admitted, account lack of room, September 30, 1898.....	31	43	99	149	322
In county asylums, August 31, 1898.....	240	61	71	50	422
In county jails, August 31, 1898.....	8	9	13	8	38

Perhaps one-third of the committed, but not admitted, appear in the above as inmates of county asylums, therefore the total of insane registered in the above ways should be reduced about one hundred, which leaves a net total of 4,014, not considering those at home or vagrant, of whom there is no record available, but who aggregate a very considerable number, safely 286, room for which should certainly be made in any estimate of the State's insane population, making the definite total 4,300. The ratio then is 1 to 675. In many counties it is a fixed rule to receive into the county asylums only such insane as are without necessary means of maintenance. Therefore many of those awaiting admission to hospitals must be kept at home, and, if violent, are placed in jail, and very often unnecessarily. In this connection I will note the fact that this fashion is steadily increasing, and that it demands legislative limitation. The jail is no place for the sick in mind any more than for the sick in body, and no sheriff should accept charge of such cases without legal commitment following criminal conduct.

My judgment is that the present gross total of the State's insane is closely about 4,300, or 1 to 675 of present population.

The statistics showing this rapid proportionate increase of mental disease must, however, be considered in the light of the facts; first, that when the State was new enumeration was much more imperfectly done than at present, and, second, that, in newly settled territories, the population is mainly composed of the sound and vigorous, because the tide of emigration leaves the refuse stranded on the older shores from whence it starts. In no part of this country can the sociologist find statistics sufficiently free from accidental error for accurate use in determining the actual increase of insanity in the world at large. Even in Great Britain, with its comparatively invaring types of people and admirable methods of registration in use for many decades under the auspices of the Lunacy Commission, it is conceded that the increase is more apparent than real. Therefore it is not to be assumed that within a period of sixty years the ratio of insane to population has increased from one in two thousand to one in

six hundred and seventy-five. That it does increase slowly, however, is the verdict of the most careful analysis of available facts. That it will continue to increase is inevitable unless society wakes to the danger and defends itself by permanently assuming the care of all insane and by enforcing rigid regulations for the ablation of the predisposing and exciting causes of mental defect. To perfectly achieve a millenium of mental health may never be possible; but vigorous efforts have been and must continue to be made towards this end. With the spread of sociological knowledge has grown up a demand for protective measures, not simply against the unreasoning violence of the madman, but against madness itself. The demand is not only that the victim of mental disease be humanely and scientifically cared for in proper hospitals, but that the germs and causes of the malady be rooted out of society. What legislation can do in this direction should be done promptly, but the onus of most important duty lies with the individual citizen in teaching wisdom by example as well as precept to all who lack it.

The prime requirements are, of course, the care of those who are now insane and the protection of society from the effects, present and future, of their acts. It is to this division of the subject that I wish to direct your attention.

The first step towards institution care of the insane in Indiana was a memorial to the Legislature of 1832. A favorable report was made, but nothing further was done till 1844, when Governor Bigger pressed the matter in his message, and Dr. W. S. S. Cornett, of the Senate, moved an amendment to the revenue bill: "That one cent on the hundred dollars be levied as a fund with which to erect a lunatic asylum," which was adopted. This levy produced \$12,000 during the year, and was continued. In 1848, \$50,000 having been expended towards the center and two wings of what is now the department for men of the Central Hospital, then called the Indiana Hospital for Insane, at Indianapolis, the institution was opened and forty patients were received into the south wing. The next year 104 were admitted, as room was made ready. The census of 1850 gave the number of insane in the State to be over six hundred. At that time there were thirty-two public and private asylums in the United States.

In 1851 the present Constitution of the State was adopted. In Article IX thereof are the words, "It shall be the duty of the General Assembly to provide by law for the treatment of the insane."

In 1855 the hospital had a capacity for 225 inmates; in 1857, for 300. In April of this year, the Legislature having failed to provide means for maintenance, all the inmates (303) were sent back to their counties; some went into poorhouses, some into jails, and the remainder to their homes. Of the latter many were kept in isolated cabins hastily erected for the purpose. Twenty were subsequently returned to the hospital and cared for at the expense of their counties. In October the State officers agreed to make extra legal provision of funds, and the hospital was reopened. In 1863-4 a similar condition obtained, but no inmates were discharged, and the general fund provided means without legislative warrant. Meantime, there was no increase of capacity, notwithstanding repeated demands therefor on the Legislature from the authorities in charge. According to the census of 1860 there were one thousand and thirty-five insane persons

in the State. In 1865 \$35,000, appropriated to erect buildings for the chronic insane, were applied to the construction of additions to the north wing of the hospital. In 1870 these additions were completed and opened for inmates. In the following five years the south wing was enlarged and the basement remodeled so as to make room altogether for six hundred and forty patients.

The chronic lack of accommodation still existed. In 1875 there were 2,000 insane in the State, and the care demanded by the Constitution of 1851 extended to only about one-fourth of them. In this year the Legislature made a vigorous effort to meet the situation, and authorized the erection of the department for women. This was sufficiently completed to be occupied in part in 1879, thus raising the hospital capacity to 1,220. In the year following over nine hundred patients were admitted, largely from poorhouses and jails. That they needed State care was very plainly manifested to those in charge.

Notwithstanding the extent of the provision thus made, it was still inadequate. A careful census made in 1882 by the writer showed that there were then 658 insane in the poorhouses of seventy-five counties, besides seventeen not reporting, and the home-kept and vagrant. In 1883 the completion of the new department for women at Indianapolis was authorized and promptly accomplished, which brought the total capacity for State care to 1,428. The same General Assembly, of 1883, under the stimulus of local demand, added to the still existing lack of sufficient accommodation for the chronic insane, made provision for three additional hospitals, one to be located in Vanderburgh County, near Evansville, the others according to the judgment of the commission in charge of the work. For these, Richmond and Logansport were eventually selected, and the construction commenced in 1884. In 1888 the Northern Hospital, at the latter place, was opened; in 1890 the others were ready to receive patients. Their capacities were: Northern, 366; Eastern, 418; Southern, 390; total, 1,174. The total hospital capacity of the State was then 2,617, and it was generally supposed that practical requirements had been met for many years to come. But the new hospitals filled rapidly, and in 1892 were overcrowded beyond sanitary limits, thirty-two additional beds having been placed in the Northern Hospital, fifteen in the Eastern and a number in the Southern, and the suspension of worthy and urgent applications for admission became a matter of constant occurrence in each of the three new districts for insane established by an act of 1889.

In the central district, including thirty-eight counties, about half of the State, the Superintendent is required by law to make room for new and possibly curable cases by the discharge of harmless chronic and presumably incurable cases to their own counties, so that applications for admission need not be always suspended for lack of room, but, I am advised, often are. The many cases so discharged are accumulated in the county poorhouses, which is not in accordance with the provision of the State Constitution above referred to.

On the other hand, in the southern, eastern and northern districts for insane, Superintendents are prohibited by law from discharging any case still requiring custodial care. The effect has been, and is now in the absence of sufficient room for all classes of insane in the State hospitals, that certain chronic and presumably incurable cases are relegated to the

poorhouse to make room for the acute and curable in the central district, while in the other districts named the incurables are retained in hospital, and new cases, even the most urgent, are admitted only as vacancies are made by death or recovery, meantime being kept under distressing conditions at home or in jails, or, if poor enough, in the county asylums. These were the conditions in 1892; they exist to-day.

In view thereof, a small appropriation was made in 1893 for the Northern Hospital, by means of which its capacity was increased by 108 beds, bringing the total to 506; again, in 1895, another addition of room for 84 inmates was made, making the total capacity 610, at which limit it now stands. During the same period, following an act of 1895, the Eastern Hospital was enlarged to its present capacity for 540 patients, and the Southern to 532. In the meantime, that of the Central has been raised to 1,506, by crowding, making the present entire hospital capacity of the State 3,188.

The insane population of the State being 4,300, and the available room in hospitals being 3,188, 1,112 are left without provision of the sort intended by the State's Constitution. That a large number of these need custodial care is proven by the number of commitments in excess of capacity. The urgency of the need in many cases is fairly exemplified by a very recent instance in the northern district, in which a delicate and refined woman was admitted to Longcliff after a week or more of unavoidable delay, during which she was in a common cell in a jail, nude, raving and uncontrolled. The worst feature of this chronic or recurrent lack of capacity is that but few cases can be promptly admitted, no matter how urgent, into the new hospitals, and only the very urgent can be received at any time.

The citizen may ask: "Can this be so, and, if so, why?" The answer is simple: The State has not provided and maintained permanently and progressively hospital capacity for its normal ratio of insane. Even the large provision made fifteen years ago proved to be short of this ratio, and the additions made since have not kept pace with the growth of the State and its needs in this relation.

When the State adopts permanently and progressively the policy of having ready at all times a hospital place for at least one out of every 650 of its people, the hospitals will be ready to properly and promptly care for all the State's insane—and not until then.

In this connection a startling statistical fact—and it is a fact—rises up before us and demands full consideration. The hospitals of the State admitted last year 1,000 new or recurrent cases of mental disease. This number indicates the annual movement of our insane population into the hospitals. Some die, about 30 per cent. recover so as to be discharged, the rest stay insane and must be cared for, often for many years. It is the growing accumulation of this, the chronic class, that forces the demand for more and more room annually.

Spasmodic, occasional provision will not suffice; the normal ratio must be maintained and ready before it is needed. Other and far poorer States have done this always—common humanity demands it as a paramount duty. In proportionate extent of provision, excepting Maine, New Hampshire, Wisconsin, Tennessee, ours was in 1890 at the bottom of the list of States. This relation has greatly improved since then in all States. But

why should not Indiana take place in the front rank in this, as she has in so many other movements for the weal of her citizens? Is it because there are so few to cry out on behalf of those who can not speak? Let the humane study and urge this need; let the press enlighten those who are fortunate and strong, and let the Legislature meet the full requirement now and hereafter.

DISCUSSION.

Mr. Alexander Johnson: It is more important with insanity than almost any other disease that remedial measures should be taken very promptly. The probability of recovery of insanity is only one-half as great at the end of three months without proper treatment, and after another three months it is only one-half of what it was then. Therefore the necessity of provision beforehand, so that as many as possible of these unfortunate persons may recover, is very great. We used to imagine that sixty-five and seventy-five per cent. recovered. I think now it is thirty per cent. If all our cases in Indiana could have immediate care as soon as the disease begins, it is quite likely that that percentage of recovery would increase. About eight or nine years ago I found in one of our county jails a poor insane woman, belonging to a nice family, who was being temporarily confined there. The women's department was separated from the men's department by a grating only, and there, in sight of the male prisoners, that poor woman had denuded herself of all her clothing. I remember once, in Elkhart County, seeing a wealthy farmer, a man of considerable intelligence, confined in jail awaiting admission to the hospital. He was there exposed to the insolence of fellows who were much beneath him in every way. We ought to make up our minds that this complete provision should be made. We go abroad, to New York, for example, representing Indiana, and we are proud to mention the fact that thirty or forty years before the State of New York assumed the responsibility of State care, Indiana had led the way. We are proud of the fact that the name of the institution was changed from the State Lunatic Asylum to State Hospital for the Insane. That action begun by Indiana in 1845 was copied by New York thirty or forty years later. On the other side, we have to tell the dreadful story that, although the State assumed the complete responsibility for the insane, yet still there is this deplorable lack of accommodation. I am sorry that so few persons were here to hear Dr. Rogers's report. It ought to be in the heart of every person in Indiana. It is one of the most important things we have to do.

Dr. S. E. Smith, Superintendent Eastern Hospital for Insane: These people must be taken care of. If the State does not do it, the counties must. The cost of keeping insane persons in jail is very much larger than in the State institution. In the county jail they pay from forty to fifty cents, usually it is forty cents, for subsistence only. They are not provided with medical attention or nursing. In our hospitals for the insane during the past biennial period, the cost of maintenance, nursing, repairs to the institution and every expenditure, is only forty-eight cents a day. The gist of this whole question is, Where are these people to be

provided for Which is to provide for them, the State or the county, and which will do it better? There can be but one answer to the question. The State must do it, and the sooner the State gets at it the more economical it is going to be. I have been asked this question since the Conference began: How are you going to do this? Are you going to provide a colony or build another institution? The plan is simple and it is clearly before us. The State has four hospitals for the insane, and it may not be known to all of you that these four hospitals represent the four different plans that have been devised for the care of the insane. We have the block plan at Logansport, the radiate plan at Evansville, the cottage plan at Richmond. None of these three is rounded out. Our plan is to round out these three additional hospitals according to the lines originally laid down; then we shall be able to care for all the insane. We can not go back to the county-care system. When we have extended the colony plan as far as it will go, then we must have the fifth institution.

General James R. Carnahan, Trustee State Soldiers' Home: There is another point. The State has done a great deal for the old soldier, but we frequently have application for the admission of persons who are demented and unfit to come to the Home. For the Board of Trustees to coldly refuse these applications is something that the people can not understand. They can not understand why an unfortunate father or husband who served his country and makes application to be admitted into the State Home should be refused. It is an embarrassing situation for us. It seems to me that the Grand Army and the soldiers ought to take this matter up and urge upon the Legislature that there should be sufficient room in this State for the old soldiers who become insane. We can not take them into the Soldiers' Home, and there is no room for them in the insane hospitals.

Mr. Amos W. Butler: I want to add to what Dr. Smith has said, that the forty cents a day that is paid for subsistence of insane in county jails is not the sole expense. It is sometimes found that additional sums are allowed by the Board of Commissioners. In one county I found it amounted to as much as \$2 a day.

Mrs. Truitt: Mr. Johnson has spoken of the deplorable condition of our county jails and of the way the insane women are treated. That is true. It is equally true of all women that are committed there for misdemeanor. We must remember that the women, and men too for that matter, that are committed to our county jails are not convicted criminals. They are there under fearful conditions. We ask your help in this direction, and we will help in yours.

THURSDAY EVENING SESSION.

Miss Mary T. Wilson, the President, called the meeting to order at eight o'clock p. m.

Prayer by Rev. A. J. Graham, Rector Christ Church.

Miss Wilson: The Committee on Nominations has made a supplementary report, adding to the list of Vice-Presidents Miss Sarah F. Keely, of Indianapolis, and to the Executive Committee Mrs. Eliza M. Carpenter, of Richmond, and Miss Adelaide Carman, of Indianapolis.

The report was accepted and adopted.

"THE INDIANAPOLIS FLOWER MISSION."

MRS. WILLIAM L. ELDER.

The particular branch of charity work of which it is my pleasure to speak to you this evening is known under the name of the Indianapolis Flower Mission. It was organized in 1876, and besides caring for the sick poor of Indianapolis and its suburbs, regardless of creed, or race, or disease, it organized in 1879 the Boys' Lodging House, in 1884 the Flower Mission Training School for Nurses, which we supported for over ten years, and in 1895 the Eleanor Hospital for Sick Children, the last named still under its support.

The name "Flower Mission" so often misleads that we find it necessary to explain that this Society, though it does carry flowers and distribute them among the sick poor, has its real work in furnishing nurses, food of a proper quality for the sick, medicine when not procurable at the city dispensary, and everything that goes towards the comfort of a sick person. Most of our patients come to us through the Indianapolis Charity Organization, which thoroughly investigates each case and decides if it properly belongs to us. Then it is immediately referred to our acting Vice-President, whose duty it is to investigate it, provide for it temporarily and report it at the next regular weekly meeting with suggestions as to its handling. Then another member takes it under her special care, visiting it two or three times a week, providing for all its wants, and when discharged, continuing, if possible, friendly visits. In no case is money given directly to the poor, but an account is opened, and the sick person is allowed, as far as possible, to select the food, and the Flower Mission visitor pays the bills each week. Our district nurse is sent to instruct the poor to care for the sick, and where no one is found in the family to

nurse properly, a regular Flower Mission nurse is installed. We find among the poor, of course, homes of every description, from the most filthy to those neat and clean.

We quite often meet with cases of fraud, but usually we receive both smiles and gratitude, and the blessings that have been showered upon the Flower Mission by the poor has consecrated it for us.

To understand the scope of the Flower Mission work one must realize that there is here for that class known as the incurables no place save the county asylum—fit, no doubt, to receive the aged poor, but surely unfit to receive that class, the most pitiful, the most suffering, and many times the most deserving of all the poor, a class who did support themselves and others until laid low with this most miserable of all miserable things, a hopelessly incurable disease, a class who under no circumstances would be received into our city hospital. This class is the most expensive class with which the Flower Mission has to deal. If we can not take care of them in their own homes, we pay for them elsewhere. One-half of our work is taking care of the sick poor in their own homes, and the other part the caring for sick children in the Eleanor Hospital. The building for this hospital was given us by the late Colonel Eli Lilly, and the hospital made possible by the Mark Davis bequest. We have but thirteen beds; we have a well-appointed surgery, and have recently erected a small building where contagious diseases may be safely handled.

The necessity for this hospital has been proved by the increased demands made upon it from year to year. The Indianapolis Orphan Asylum and the Board of Children's Guardians send us sick children. We have also received them from the city, and are quite prepared to take pay-patients, though so far not many such have been received. We take a class of children who can be cared for nowhere else, the cases declared incurable, and we have many times cured and always greatly relieved. Children pronounced dying, but who were only starving or suffering for lack of proper food, are often cured. Particular attention has been paid to treatment of the eyes in the hospital, giving that care so necessary to make treatment effective. Limbs have been treated and cripples cured. Every morning the little ones are gathered in the nursery, where they are given kindergarten instruction.

The City Hospital now sends its nurses to us to receive practice in the nursing of sick children before they are permitted to graduate. In November of each year we come before the public asking for funds with which to carry on our work. Our fairs have been found so successful that we rarely depart from this plan. The expenses of the fair are met by the citizens, who donate liberally, and in five days we make from four to five thousand dollars. Our total receipts last year were \$5,600, \$4,600 from the fair, \$1,000 in unsolicited gifts to the hospital. The expenses of the Flower Mission work proper amounted to \$2,600, and of the Eleanor Hospital \$2,300.

Now, in closing, I would ask you to visit the Eleanor Hospital, where you will be warmly welcomed, and at the fair in progress in Tomlinson Hall, where you will be more warmly welcomed. I thank you for giving one of the Flower Mission members an opportunity to do that which we all most love to do—to talk about the work.

"ORGANIZED CHARITIES IN SMALL CITIES."

MISS CARRIE REIN, SECRETARY EVANSVILLE ASSOCIATED CHARITIES.

In the spiritual renaissance through which we are passing, among all the other good things arising to newness of life, the charity which is love is demanding the privilege of expressing itself in action. The charitable are realizing that something is wrong in "the way we have been doing it," and are asking the better way of helping others. What that better way is for the small cities, we are here to discuss. The solution of this problem is possible to the individual small city and to its people alone. It may and it should profit by others' experience, but its fruit must blossom, develop and ripen on a tree of its own planting and nurturing. This thought grasped, we see at once that this so-called small cities problem is not in existence, because it either implies the falsity of our foundation principle or demands that that principle be accommodated to a specific example, instead of the specific example being accommodated to that principle.

To illustrate: One morning a young man met me in the college hall, and said, "I'll just have to drop algebra." "Why?" "I worked last night till after midnight and I didn't solve but one problem, and that is the way it is every night" (and his thin, haggard countenance proved his statement). "Did you study the principles—all the author said on that subject before he gave you an example?" "I read them over." "Did you master them?" "I couldn't learn them all; there were four pages; I could never have gotten at the problems." "How many did you say you solved?" "One." "Did that solution help you on another?" "No." "How did you get it?" "I don't know."

After exacting a promise that the principles should be mastered, if no "problem" was solved in the allotted time, I left him. In two weeks I asked, "How is algebra?" "O it's all right. That rule solves every problem, and in the allotted time, too. No more sitting up for me."

At our National Conference, May last, was an earnest young woman, Secretary of a charity organization society in a small city. She had come for help for her own society. What she had gotten was admirably expressed in her statement when a specific question was answered, by "how it was done in Boston." In a fretful, hopeless tone she said, "I know how they do in Boston; I was trained there, but the way we did there does not do at all in our town," and she looked as if, having asked bread, she had been given a stone. And so if I should tell those of you who are here with individual difficulties to-night how we do in Evansville, it would be wasted time; for if you studied carefully the conditions in Evansville, you would see at once you could not do that way in Muncie or Shelbyville. We should only learn once for all that there is a great difference between the way of doing a thing and the doing it. Then this figuring to no purpose would all be laid aside, and we could devote ourselves to mastering first the thing to be done—the dissipation of the erroneous idea of charity by the dissemination of the true one. Then comes the

method of doing it, which we call, for want of a better term, organization. This principle mastered, it is self-evident that no specific example of it can be insoluble. There may be, and no doubt will be, much factoring, which, from its very nature, is uncertain, but if, in boy language, "you can't sometimes always tell," yet we are sure, after a time, to find the true divisor.

Nevertheless, this illustration, for better comprehension clothed in the form of analogy, can not be applied in detail. Terms of human life can no more be expressed by mathematical figures and processes than true charity can find adequate expression in doles of cold victuals and old clothes from the back door, or cold, hard coin from the purse or pocket. Yet a sufficient reason for this factoring or trying process is to be found in the nature of the elements entering into the case.

A good old colored brother, after an original, effective exhortation to his sleepy congregation for attention, stated very impressively: "Human natur' is human natur', and I want to tell you, bredren, thar is a pow'ful sight of it in man."

In six days the Lord finished creation, said all the people. It took countless ages, said science, and religion and science are made to appear enemies yet.

Illustrations innumerable from history's pages might be cited to show that the human mind revolts at sudden changes and that time is required to assimilate thought and accept its teachings. Human nature, then, is human nature, and what is more important, it is in many. The human mind needs time to grasp and assimilate new thought. If, then, it takes much figuring to drop out one factor, let there be no discouragement, and let there be none if for a time it can not be eliminated. We all have worked hard at a problem in figures or in life, and at night, weary with the effort and utterly disheartened, laid it down, apparently no nearer solution than when we first took it up, only in the morning to find it solved.

This practical, scriptural charity which we represent strikes those who are accustomed to give alms without question, to aid whoever applies without investigation, as a red tape affair. It is hard for the mind that has been trained to believe that it is charitable to give to those who make it appear that they are needy, to accept methods the Charity Organization proposes. It is slow work for them to analyze the new methods and understand the principles. Once plant the thought, however, in a fertile brain, and it will grow and seek expression in action.

But some one asks: "Can this principle be applied in cities of from two to four thousand?" As well ask if percentage can be applied to transactions involving only one or two orders of figures. If the proposition is true at all, it is true if there be but one individual that has the erroneous idea to be dispelled.

Let us have these thoughts clearly before us; that what we have to do is to teach and apply the "new" charity; that there is a method for so doing; that that method must be varied to fit the conditions of my city by me and my city. Then we are ready to apply these principles. This is to be done, by placing the management in the hands of a trained worker. You can't pay such a one? Certainly not. It is only in Lon-

don, New York and Chicago that people have and pay public officials, and build and support churches, and pay preachers and teachers; and it is only there that they pay doctors, lawyers, cooks and laundresses for doing what they can not do or do not desire to do for themselves! Never in small cities!

All who are suggested for personal, sentimental or factional reasons must be passed by and one sought whose qualifications and natural endowments are such as indicate that he or she is the one for the position.

What must he be? He must be a lover of his unlovable brother. This is absolutely essential. Then he must have the spirit of the work. He must also have too much sense to know when he is defeated that he may go right on in the face of disappointment after disappointment, content to work and wait, willing to let the world go by while he attends to his little mission. In addition, he must be able to erect such a structure as shall not fall in a heap when he is no longer there to hold it up. He must of necessity be able to "see things" and "to feel things"—to spy out the land, measure the full strength of the giants and bring back the report, "We be fully able to go up at once and possess it." He must be able not only to enthuse and carry the populace, but he must be a never-failing source of enthusiasm and strength to the individual toiler, whether he be strong or weak. Of course, he must know thoroughly the problem before him, the elements that make it difficult of solution and the method proposed for solution. He must be as wise as a serpent and as harmless as a dove. He must have the love of God in his heart. Does the task set for him seem too great? The practice of the patience of the love of God marvelously clears the intellect and wonderfully purifies and supplies the heart's springs, that all may be refreshed thereby.

He must take an inventory of existing social conditions—good, bad and indifferent. He must know legitimate charity work and emergency work, which things are to be made an integral part of the organization work and which are to be only originated and matured by it. He must understand those needs for which there already exist organizations and those for which organizations must be brought into existence. He must distinguish between useful material and rubbish.

For example: The pauper question is organized charity work, but the unemployed work is municipal work. The tramp problem is surely not charity, but police work. Relief-giving belongs to the relief societies, and should not be usurped. If there be no Board of Guardians, and it is not possible to get one, other child-saving machinery must be originated.

As to examples of the rubbish, it is perhaps wisest for each one to think twice and speak once, and that once to himself, in the secret chambers of his own soul.

Now, if for any reason we must handle any or all of these illegitimate lines, let us do it in such a way that it shall be a constant, educative, forceful protest against doing it; that the thing shall, as a result, fall into the proper hands or places. To illustrate, Indianapolis for three years did school work, illegitimate, as organization work proper, but, as a condition, it was responsible for not illegitimate work, but an imperative duty. The result was our compulsory education law, and except as it had that end in view, that specific work had never been done by the Charity Organization Society.

Finally, he must supply the necessary machinery.

Prevey, in his admirable paper before this Conference in 1896, said that the two things for which the charity organizations stand are co-operation and prevention; and I want to add that the degree of excellence of each and of both depends on the degree to which the people are educated in those lines.

How shall we educate? First of all, by our work. Nothing can take its place as an educative force. We must be instant in season and out to use the public press, public meetings, parlor conferences, personal work, pastors, churches, societies and individuals, one and all. In short, it needs brain and heart, and every stroke must be made to count by previous careful planning.

But to return to the necessary machinery. If co-operation and prevention be our chief aims we must supply first of all the co-operation of already existing charities.

Second. Accurate, exhaustive, progressive records which call for careful investigation and registration.

Third. A work test, and provident measures that help to self-help.

Fourth. For every man his brother must be found who will enter into his life and help him live it.

These every society needs, no matter how small the town may be.

The reason for this necessity is found in the great difficulties to be overcome. For instance, incompetent charity workers must be transformed or removed. Low ideals must give place to high ideals. The indefinite or no-purpose must yield to the definite purpose. Relief as an end must be transformed into relief as a means. The fearful must be taken into confidence, the apathetic awakened, the indifferent interested, and all be made to feel that the object is to help and not to hinder. The over-do, the under-do, the spasmodic-do, the do-everything and the do-nothing must be spurred, checked and guided into normal, healthful activity without occasioning any balking or any kicking in the traces, for there must be no useless friction to overcome, lest there be another forty years' wandering in the wilderness of chaotic charity work and degrading alms-giving.

Want of interest in and lack of knowledge of what our neighbors are doing must be changed to intelligent, active, sympathy.

Perhaps no one of these evils has been the ruin of so many associations as relief-giving; not because relief-giving in itself is necessarily a mistake, but because its practice nearly always results in a departure from charity organization principles. A case in point just now is the Los Angeles (California) Association. A consolidated report recently issued shows this society to have received for five years past each year from one thousand to fifteen hundred dollars less than in the preceding year, and the main business of the association to have been relief-giving.

Then the already existing charities are always delicate things to manage, and sometimes the most troublesome and difficult of all the obstacles to be overcome. Says some one, "There are so-called charitable institutions which spend huge sums in gathering about them colonies of loafers, whose only hope of regeneration lies in the very spur of hunger, which devoted men and women are laboring night and day to remove."

The frequent tendency of mission churches and mission Sabbath schools might furnish a pertinent parenthesis. Whether they are soul-saving organizations or relief societies might sometimes properly be questioned. Certainly it often appears that upon regular attendance and the amount of interest manifested on the part of the pupil depends the amount of old clothing, food and fuel to be sent to his home. One such Sunday school in Cincinnati gives tickets for regular attendance. A sufficient number of these tickets entitles the faithful child to shoes, clothes or groceries, as may be required. Is it any wonder that they have four thousand pupils in that school?

Another has said: "A fruitful cause of pauperism and crime is blind charity. War or famine or pestilence can not do so much harm as an ignorant, kindly person who thinks he has a mission."

Then there is the individual who says: "I merely fed the tramp," or, "I only clothed him and then sent him to you;" and the one who says, "I knew it was not right to help, but what could I do? He told me the Trustee and you had refused him, and I could not let him go away hungry."

Oh, how we do cry out from the depths of our weary souls, "Will that blessed cup of cold water and that dear widow's mite never be exhausted, so that we may have at least barrels of warm soapsuds and the two mighs of active brother-love and elbow-grease to keep the dear lips from being parched and the family treasury from being empty?" Will people never know that the cup of cold water and the mite were for love's sake, and for that reason, and for that reason only, acceptable to the Master? Money and cold water may be my best possible expression of charity, but they are not necessarily charity simply because of the fact that they are money and cold water.

If it were only easy to get 65,000,000 to agree to what I want done! once exclaimed a prohibition worker. And so has many a weary charity worker often exclaimed concerning the people of his town. That, my friends, will, however, likely be anywhere from one to ten centuries after we are dead, provided we have labored here as though we believed it possible at this time and certain at that. Confirmed optimists we must be—nevertheless content to view the final victory from faith's Pisgah.

Next we come to the snag of imitation. To see even earnest workers utterly ignoring the elements of the problem and the great truth that only I can solve my problem, and attempting to put in running order a lot of bunglesome machinery which worked beautifully where I saw it, is a pitiable sight.

Ah, my friends, we must each solve his own difficulty. If my town calls for one line of work only, I must do only one line. If it calls for all lines of work, I must do all lines of work. I must study well others' plans and experiences, but I must remember that nine hundred and ninety-nine chances to one if I attempt to do just as they did my work will be a more complete failure than if I had never even heard of their way of doing.

Then there is the street begging, especially child-begging evil. Oh, charity! what crimes against the little innocents are committed in thy name!

Viewed rightly, how base seems our generosity. We must make haste slowly, yet never forget that while waiting the work must go on, never losing sight of the object to be attained. To illustrate: We, in Evansville, are not quite a year old. The question of street-begging, especially child-begging, we found the people ready to take up. So we turned our attention to that line of work, and pressed it at every Council meeting; had articles written for the papers on the evil of child-begging, had the police judge talk to the Council, urged members of the Humane Society to consider the evil, and talked to individuals. Finally, the Humane Society gave us the Board of Children's Guardians, and now that the election is over, that Board hopes soon to have funds for effective work. At the annual meeting the crime of giving to child-beggars was made prominent, and in the homes of these neglected ones the uselessness and the danger of sending the children, even to our office, or to the office of the Trustee, is constantly preached. If need be, the police are called to show that our threats are not idle ones. And just so long as one child begs in the streets of Evansville our educative work in that line is not finished.

Our families are perishing for want of friendly visitors. For this work the people are not so well prepared. So we have had articles in the papers, have talked it to individuals, have never ceased to look for an organizer, have approached and set to thinking such individuals as would seem fitted to make good visitors. We buttonholed every one who spoke on, or even looked as if he could speak on, the subject, at our National Conference in May, made it a strong point at the annual meeting this fall, and yet, after all this, we have only four visitors in the field.

Take, then, the line of work you need and can now do. That is the rule; and this line is to be found by studying the causes of the needs in our own town, in the social conditions there existing. The degree of evil becomes visible and is determined by the amount of excrescence. Drink, indolence, the child environment, the lack of moral sense, ignorance, hereditry, bad laws and poorly enforced good ones, recurring panics, emigration, all go to make up the population that is dependent, and whose influence, says one, is always destructive, who are the tools of the corruptionist, promoters of disease, despoilers of life, property and character. He does not add that commonly these people have migrated from the village to the city, and that those drinking, thieving, repulsive factors of society in the city received their first lessons in debauchery in our villages. Consequently, it will be wise to step near and to hear about what those girls, one fourteen, one eight, off in the corner of the village school yard, are so secret, and slip out and inform yourself with what kind of stories the boys in rendezvous in yon old shed are entertaining themselves. No doubt there will be familiar faces in two pictures from the great city some years later—one a brothel, the other a gambling den, or perhaps each both; for how shall they be able, already on the downward grade, to adjust themselves to the complex organization of city life? Could a more ideal place be found for friendly visitation, and for teaching that "he who will not work shall not eat," or of making farming and country life so desirable that one day in the whirl of the great city will be sufficient to make him long for it as they that watch for the morning? Is there, then, a small cities' work? It depends on whether we believe in preventive or cure. If in preventive, yes, emphatically. Is each small city difficulty solvable?

That depends on whether we admit that the success or the failure is not in the condition but in the manner of handling the condition.

I know well, from repeated experience and discouragement, how hard it is to gather tangible help for individual difficulties at our conventions and conferences. Necessarily the highest ideals and the most advanced theories must there be continually kept before us. Those chosen to present these ideals and theories often exhaust their strength, transforming them into methods and, intentionally or unintentionally, they make us feel if we do not boil ourselves down and pour ourselves into their mould we are cumberers of the ground. Knowing all this so well I have tried to remember that while of necessity the foundation principles and the best ways of applying them in order to be helpful must be the theme, yet the presentation and language should be such as those in which these present themselves to the individual worker in his own town, and to the supporters of the work.

Whether I have accomplished my purpose is for you who have heard to say.

Before leaving the floor, however, there is one matter I wish especially to lay upon the minds and hearts of this Conference—the necessity of frequent intercourse among the workers in these small cities. Sympathetic sharers of our plans and purposes are a necessity to each of us. In the larger places there are several in the work, and we have them constantly with us. But in the smaller towns where there is only one in the beginning who “understands,” the responsibility becomes very wearing. “Iron sharpeneth iron, and so the countenance of a man that of his friend.” In a sense, this imperative need is met for each of us at these annual gatherings; but one refreshing draught is not enough for a whole year. Then, too, the time is so full here that we are able but “to touch elbows” and pass on, and so we really know nothing of the daily life one of the other. What we need is more frequent meetings at stated times to pour out our personal experiences, whether successes or failures, in the ears of sympathetic listeners.

Letters are not so satisfactory as visits, but they are a very good substitute. A collection of them—a circular letter once a month—would be very helpful, not only for Indiana, but for this whole western country so dotted with small cities. The confidence and helpfulness to the workers resulting from such communication can scarcely be over-estimated, to say nothing of the lasting benefit in perfected methods and more rapid growth of the work so near to all our hearts. I hope the time is not far distant when this shall be done, that with the greatest possible speed and care and pleasure this work may be hastened to its ultimate finish, the cure of pauperism and the consequent eradication in large measure of crime and vice.

DISCUSSION.

President Scott Butler, of Butler College: There are sometimes some situations that are a little difficult. A novice finds it hard to talk upon the lines of work carried on here, and to speak before an audience that has had experience in this work is not easy. I shall feel all the time that I am speaking that I am standing in the way of somebody who could speak

with a great deal more profit to you; but nevertheless shall venture to say a word on the subject about which every man and woman certainly ought to know something. In every community, large or small, poor or rich, and perhaps in the richest communities the more emphatically it may be said, there exist numbers of the defective who demand the attention of their more well-to-do brothers. Perhaps I have been asked to speak so that there may be some one to assume the character of an objector. Very well; let me suggest the first objection. Why not remove the whole cause of charity at one fell swoop? You know that they had that summary method in ancient times. Some people want us to believe that our forefathers were cannibals, and that they devoured the worthless members of their tribes. I can imagine, if some such system were introduced among us, the old man when he gets past the period of usefulness furnishing a feast for his sons. Why is not that the custom? I can imagine the old man coming to his doom with a smile on his face. That is my first objection. Why not destroy the useless members of society? Because, first, there is implanted in the human breast the sentiment of charity, and I believe it was there even from the first, even if they were cannibals; and, second, there is the further motive of protection to society, so we know that point is established and charity has come to stay. One whose fortune it has been to live in a growing community, say like this of Indianapolis, has seen all these different forms of charity develop.

First we have the aid rendered by individuals. In the early time that was the only system of charity. Then later we have had in our community the various organizations for giving aid to the destitute, and now later we have that which crowns all, it seems to me, the associated charities. The problem of this Conference is, as I understand it, to so combine, so systematize and so unite all these agencies as to bring about the greatest good.

Now, here is another objection. All these forms of charity, it is claimed by those who prove their assertion by statistics, only tend to increase the number of the destitute and the criminal class. In the first place, the giving of charity by individuals does that, and, in the second place, our charity organization in cities composed of persons belonging to different churches, perhaps extends aid often to persons who do not really need it, to persons who are impostors, and very often different societies aid the same person, furnishing more aid than he is entitled to, and utterly neglecting others. Then it is said in regard to the aid furnished by the State that, owing to dishonest, corrupt and negligent officials there is great wrong there. With all these it is said that the destitute class increases. I believe that charity that is not based on a true motive is ineffective and leads to evil. That is to say, the alms given from any other motive than brotherly love leads to evil in its results. Now, I believe that is true, and I believe the philosophy about it is this: We give often and we think we are doing it from a charitable motive. I give to a man who comes to my house and tells his tale, and I congratulate myself about it, and I think I am doing a great thing, and I feel very much superior, very much better than he. Now the motive perhaps more frequently than any other thing, is simply for the purpose of my own self-satisfaction, or perhaps I do it as the unjust judge in the Scriptures who said, "I fear not

God or man; but lest this woman weary me I will grant her request." What connection should there be between brotherly love and charity? I think it is simply this: If one gives truly from love he gives in order to benefit the recipient of his gift. The only benefit of charity is not the relief of physical distress; but it is to make men better, and he who gives from that motive, to make better in a moral sense his fellowman. he gives discriminatingly and his gift is blessed.

I believe that Miss Rein is thoroughly right in the fundamental principles which she lays down, but I am afraid there is likely to be a misunderstanding when she says that there is no special problem for charity organizations in small places. I take it that that implies that there may be a difference between the conditions in large and small cities. Now small cities resemble each other in some particulars, many perhaps, so that in a general way there must be some special plan that would apply to smaller cities that would not apply to larger cities. In the smaller cities we have no slums, we have not that abject poverty that we find in larger cities, and the conditions of life are much easier. In the smaller cities, too, there is a brighter outlook; poverty, when it exists, is rather temporary. It comes at certain times to classes, but the outlook is more hopeful. I think that is to be taken into account. In small cities, too, every individual is acquainted with the life, the character and the associations of all his fellow citizens, so it becomes a much more delicate matter to give charity. All of these questions and these matters claim the attention of the earnest worker in charity associations, and I gather that the great object of these conferences is to devise some means by which present abuses may be corrected, and I now gladly leave the discussion of the question to those who are so much better informed on the subject than I.

Mr. Alexander Johnson, Fort Wayne: I remember a story that comes from a little New England town, where there were four churches and only two poor families. A new poor family moved into town, and one of the elders of the Presbyterian Church went to the lady chairman of the relief society and said: "There is a new family moved in down by the toll gate and they are very poor. Do go down and see them before those Baptist people get at them." So I suppose the use of the poor in small cities is to look upon them as objects on which we can cultivate the Christian graces. I suppose that many people do take hold of charity problems in that way, and it is a right way in a certain sense. After all, the greatest benefit which charity can give to society is reached through the agent, through the effect of charitable work upon the agent of charity, and not through the effect of charitable work upon the recipient. There is no doubt in the cultivation of our emotional nature the cultivation of altruism is the ruling motive. Because that is true, because there is danger of our doing charitable work for our own benefit, as a means of grace to ourselves, rather than for the benefit of our suffering brothers, it is all the more important that we should exercise the wisest care, the most scrupulous care that we may not do in our good a little good and a great deal of harm. I could not help thinking when Professor Butler spoke, what would be the effect if we could eliminate a great many people who furnish us with our work. Supposing that forty or fifty years ago the

State could have eliminated by the method of seclusion, by the method of segregation, in a beautiful, quiet and decent home, just one class—the idiotic and feeble-minded women of the State. Those of you who know anything about the Tribes of Ishmael, of our poor-farms, of our hospitals for the insane, and know the history of their fathers and mothers and grandfathers and grandmothers, will agree that if forty or fifty years ago they could have been segregated there would be less than half the burden on the taxpayers of all forms of mental and physical defect. Now the reason why we have so many cases which are so hard to handle, and where the best results of our work are, after all, so poor and so feeble is because there are a great many things of that kind that are not being done.

We heard this afternoon of the condition of the hospital for the insane. The county poor asylums are made a place of horror by persons who should never have been there. Thirty or forty years ago the State of Indiana undertook to take care of these people, and still they are in the county asylums. And so with a great many of our difficulties, because somebody at some time or other has not done right. We have fallen upon a time when we are realizing better than ever before how many things there are to be done. You know once in a while when we do some great thing that we have been years preparing for, we feel that now the millennium is due by the next express; but it does not come, the express fails to deliver the goods, and then there is a new vista.

The more we do and the better we do our work for a very long time the more we shall see we have to do. One point I wish to impress upon you as strongly as I possibly can, and that is that the problem of organized charity—the people, I mean, who are working in organized charity, if they are rightly guided, the last thing they will want to do is to abolish the individual charity. In this strife against evil, in this effort to make the world better, it is going to be done by making one man better by the work upon him of one man, by making one woman better by her sister going to her and making her better. You can not convert people by platoons. It is the close work, man to man, woman to woman, this work of personal devotion, of Christian love; and that, dear friends, can be done just as well—yes, I think better and far more easily—in a small community than in a large one, because in a small community you know who your members are. Now, think of the New England village I spoke of, and think of one of our manufacturing cities in Indiana where there is a tremendous rush of all kinds of population, many of them undesirable; where few families have been there five years. Why, dear friends, the problem in some of those cities is enough to try the heart of the very best and bravest of us, and I do not know anyone I admire more than that noble man, the pastor of a church in one of those towns, who sees the great work and the need of it, and who carries it upon his heart day and night. Those men deserve all the help and all the assistance we can possibly give them, and so do the noble women who are helping them; and when they come to us here asking how to do this and how to do that, I feel as if we could spend all our conference in going over the problem with them and giving them our experience on the things that are so hard to manage. That is one of the great problems—How to do the work in the

small cities. It is true if we only get the principles right and are true to our convictions it will come out right in time; but it takes long, trying, hard work to do it.

Mr. E. A. Fay, Secretary Associated Charities, Dayton, Ohio: I am very much interested in the problem of charity organizations in small cities, because I come from a State similar to this where there are a large number of small cities that are, I am sure, very much in need and very much lacking in organization.

As I have studied the problem I realize more and more how practical it is for organizations to be perfect and successful in these small towns. I am very glad that Miss Rein in her paper did not continue the impression that I thought she was going to give in the start, that in these small places we were to be obliged to work alone. At the end of her paper she commended to us just such meetings as this. In my work I have received more help from meeting people and coming into contact with other workers than I have in any other way. To-day in this Conference I have gotten a number of things that have been very valuable to me and worth in money alone the cost of coming here. I talked with a lady this morning and learned how they carried on laundry work in one place, and I have laid it away to bring out next spring. She told me about industrial work, and I have put that away for two years. Then I went to the lodging house and discovered over there that a disinfecting room could be run with sulphur. But the inspiration is the best part of it. I feel that I am not working alone, and I go home with strength and power and life.

I think that the great trouble in the organization of charities in small towns has been where there was a knowledge of what was needed, but it seemed too complicated and expensive. It seems that we are always pointing to the larger cities, to the cities that have paid secretaries and paid workers and trained people, and they see that they cannot get trained workers, and so the organization dies at the very start. I think that almost anything is simple if you go at it right. We make things hard sometimes that might be very clear. My observation shows me that there are three things that are necessary in a small city that at first seem hard to overcome, and that do not amount to much after all. The first essential is a paid employe, a paid secretary, and the second is that this secretary should have some training. That is the thing that is so hard for a great many societies to overcome. But it does not amount to so much when you come to figure it out. I know of a small city in another State whose charities were very badly organized. If some person after suffering awhile started to beg and came to a citizen and asked for help, this citizen went around and raised a sum of money and turned it over to the poor person, who, perhaps, was poor because he did not know how to spend money. Finally they got together and got a bright young woman and set her to work and paid her by the hour for the time she was working for them. She did not depend upon this entirely for her living. The last time I heard of this organization it was successful, and all the societies in the churches were helping and doing a great deal of good.

I do not know how you can get along without a trained worker. I would not take a very old person, one who has been in charity work

twenty-five or thirty years, but take a young woman and send her to the city and let her have two or three months' training here, let her see all the phases of the work, let her know the routine of the office, how the records are kept, how the books are kept. A bright woman will be able in that length of time to get enough of the routine in her mind, so that she can go back and start an organization and get the confidence of her people, and the work will be carried on successfully.

Another thing I find is that we are in too much of a hurry. When I had been in Dayton some months they criticised me because in four or five months I had not gotten all the work going. We must at the very starting of our societies let the people understand that they must wait for results. Now I have been in the place longer and the work is beginning to show for itself, and the criticism has all passed away. Let the people understand that you can not do everything in a day, that the traditions that have come down from past ages must be done away with, and that this generation must have passed away before we shall have entirely overcome some of these prejudices. Get the confidence of the people, get a business administration, and slowly and carefully and wisely build upon this foundation, and then I believe charity organizations that are practicable will be organized in the small towns. The small town can get from the large city suggestions and inspiration, and the large city can learn something from the small town. In that way we can organize whole communities, and in that way the whole State.

Miss Wilson: This closes the Seventh Annual Conference of Charities and Corrections. I will ever hold it in pleasant remembrance because of your kindness to me and the great profit I have myself gotten out of it.

I have now the honor to introduce to you the President of the Eighth Annual Conference of Charities and Correction, Mr. John H. Holliday, of Indianapolis.

Mr. Holliday: I thank you most heartily for the distinction you have conferred upon me. When I remember the previous occupants of this chair, and the ability and knowledge they have brought to the discharge of its duties, I confess to considerable trepidation.

I esteem it an honor to be enrolled in the ranks of this organization, made up of men and women laboring so unselfishly for the good of their fellow creatures and for the uplifting of humanity. I count it an honor to be chosen as a temporary leader. I recognize that this leadership involves a responsibility, and I can only say that I shall endeavor to the best of my ability to perform these duties.

ROUND TABLES.

At the time of the meeting of the State Conference of Charities and Correction, round-tables of those interested in child-saving and charity organization were held. In the following pages will be found the proceedings.

Child-Saving Round Table.

A Round Table of matrons and superintendents of orphans' homes and others interested in child-saving was held Thursday morning. Prof. A. H. Graham, Superintendent of the Soldiers' and Sailors' Orphans' Home, Knightstown, presided. In answer to a question, he said:

When money is left for any of our children, we place it to their credit on the books. Whenever the one who has immediate charge of a child thinks of some little thing it would enjoy, a book or any article or even some candy, he buys it and the amount is charged to the child and the books balanced. I secured employment for five of our older boys with their Sabbath School teachers, and the boys, being paid by the month, brought me their earnings. They all have a bank account. They sometimes have a nickle changed into pennies and make it go as far as possible. One of the boys, less bright than many of them, has \$5 in the savings bank.

Question: Do you think it teaches those little fellows, five or six years old, habits of improvidence for their mothers to bring them money?

Prof. Graham: I do. The opportunity given to matrons, and to all in charge of children in this work is very great for inculcating the idea of thrift and wise economy. We invariably talk to the children in this way, and I have no doubt you do, too. The children should be encouraged to place on deposit any money given to them. They can be taught economy or the lesson of liberality. During the last month we had an opportunity to appeal to the children's patriotism by suggesting that they give a penny to the Lafayette monument fund. Out of 638 children, 426 each gave one penny, and the others were absolutely penniless. They were glad to do it and to show that they thoroughly understood and felt keenly the desire to show their patriotism and their love, for after hearing a little talk about Lafayette in the chapel, several of the little ones cried because they had not a penny.

Mrs. A. E. Palmateer, Terre Haute: I took one of the little tots at home to the country with me. The sun was setting as I was returning, and he said: "Mrs. Palmateer, did you know that God has an American and a Cuban flag? Yonder they are. They are the only ones God cares for. He has them both out this evening."

I do not think any of us realize our possibilities. There are so many exceedingly small incidents that afford an opportunity to develop little traits of character that are valuable, and also some incidents that afford us the opportunity to counteract evil influences and evil lessons. That is one thing in which mothers make a mistake. It is said that vigilance is the price of liberty, and I find that the children under our care have been untaught. Our creation is taught to children in such a low, vile way that I do not wonder that so many boys and girls have gone astray. I think to keep a child pure in heart, those things should be taught in a pure way. Christian teachers and Christian mothers are teaching the children the downward course because the children can not be pure in heart when they are deceived and lied to. I have read a number of articles. One is "Almost a Man," and another "Almost a Woman." I bought the entire set and loaned them to the Superintendent of the Home Department of the Congregational Church, and one of the women said she thought complaints should be made to my Board. Any mother or teacher can get the simplest text-books and teach a child in that way.

Mr. Streeter: That corresponds exactly with my own ideas on the subject, and the question was assigned to Mrs. Palmateer because I knew she was what is sometimes called a crank on the subject, and I desired that we might all hear her ideas. I do not believe that I can add anything further to what Mrs. Palmateer has said, because she has exactly expressed my own ideas. The more clearly we can get the children to understand those subjects, the more likely we are, in my opinion, to secure pure hearts on their part.

Mrs. Palmateer: My boys used to come to me with questions about things that they had heard. I think matrons should realize the responsibility of being truthful and pure in teaching those children. I think it is the parents' place to teach the children, and if the parents fail in their duty, these things will have to be taken up in the public schools. It is the duty of the matrons to be frank and plain in these things.

A delegate: We should begin with teaching the sacredness of life; that while many of the works of God can be copied and imitated; while we can produce a figure that looks almost human; while we can handle electricity, and make it do our will, we can not touch the human creature. God brings the human being into the closest relationship with himself. It seems to me that will do when the children are older.

Mrs. Palmateer: They hear it when they are three years old, and that is the time they should be taught. Five-year-old children from the kindergarten have come to me with things that were positively vile.

Mr. Wright: There is a boy in this town who from earliest infancy has been taught these habits of humanity. He was absent from his mother two weeks, and all that time he caught flies and killed them.

Mrs. Palmateer: We may go back to criminal influences for that. That child may have been an unwelcome child in this world.

Question: Do you not think there is such a thing as going to the extreme?

Mrs. Palmateer: One extreme must keep right along with one on the other side. If some one has gone to extremes in teaching the child what is impure, we should go to the extreme in teaching him what is pure. The boy of whom Mr. Wright spoke indicated, in his very act, what was lacking in his nature. That is, his inherited tendency was destruction of life, so he needed the very opposite to consider life as a sacred thing. I may be an extremist, but I taught my boys that in the sight of God they were criminals if they destroyed the life of a bug or a worm.

Question: Did you not have the children ask you afterwards why reputable citizens went out for the pleasure of killing animals?

Mrs. Palmateer: We matrons do not give only our time, but our lives to the children. We have to study the characteristics of the children individually. I have never had a boy in the home with whom I have not talked quietly. I made each boy believe that our conversation was secret, and the boys would go around and tell each other that they had secrets with Mrs. Palmateer. We must watch the children and learn their dispositions.

A delegate: It seems to me that we can hardly teach them that it is wrong to kill the little insects that are a pest to us, but we can teach them that it is very wrong to torture them. I never allow that if I know it, and I try to teach them that they must not torture anything. Those things that are a pest to us must be put out of the way as quickly as possible.

Miss S. M. Bonfoy, Greensburg: One question assigned to me is: "Can one be successful as a matron without any just sense of the importance of her work, without any natural or acquired fitness for the duties to be performed, and without the desire to become more enlightened?"

To this question I would say, most emphatically, no. Any one who fails to realize that the child committed to her care is created in the image of God, even though that image is covered over by Satan's devices and who fails to do her duty in the care of that child, does so at risk not only to the child but to her own soul.

The second question is: "What course should a matron pursue to increase her ability to discharge the duties incumbent on her?"

This question is so broad and full that it would require the time of this whole session to answer it fully. But first, we should go to the foundation of all good, the Bible, and find what God's commands are to those who are placed in authority over others, and to those who are to work together, for a difficult and delicate part of the matron's duty lies in the guidance of helpers. Then one must consider herself in the position of mother to that child and keep that fact constantly before the mind. Lose no opportunity to talk with mothers who have successfully raised their own children. Use every possible means to learn their methods. Even go farther; study the unsuccessful ones, also, for we learn from the mistakes of others. I think we can get most excellent ideas of control from teachers who have been successful in the work, and by reading any literature that is written for teachers. Of course we will visit and talk with other matrons. That would be done instinctively, without suggestion. And then do all that lies in one's power to improve oneself,

to improve mentally and physically. Learn self-control. Constantly watch and pray. Go about with a prayer in your heart for guidance. Cultivate the open eye, the hearing ear, for the special purpose of studying human nature; remembering that child nature is human nature in its plastic state. Frequently try to imagine yourself to be the child (which is a little different from "putting yourself in the child's place") and try to see things as the child sees them. Read, pray and watch. To the last hour of her life, a matron must consider herself a student.

Miss Margaret Bergen, Franklin: I am so glad Miss Bonfoy brought out that thought, as I consider that it is the duty of every matron, when she accepts the position, to accept it conscientiously before God, and to realize that she is taking the place of a mother, to look after the children spiritually as well as physically. We do not watch sufficiently the physical side. We take ten times the time and pains in helping to care for the evils, and watch the human development with so little interest. I think the matron should be a true follower of the Lord Jesus. No one should dare take the place of matron without being a Christian. She should particularly notice the kind of help in the house, because the help creates an atmosphere that will influence the children.

In my own experience I had thirteen years of training for the work I am now in. That training was in child-study in the public schools, and there has not been one day of study lost in the four years I have been a matron. I look upon the training in the public schools as a preparation for my work. I am not and I never expect to be through with the study of child nature. The help in the house is one of the greatest problems the matrons have to solve. It is almost as much our duty to make it pleasant and cheerful and home-like as it is to have the children's good at heart, because the time seems monotonous to them. Very much of value grows out of retaining some one who is gifted in the art of housekeeping. It should be in the heart of every one who is in an orphanage to love to be there and to love to cultivate the right motives in the children. To any one who falls short in that it is but fatal. We can better have the dirt swept behind the doors than to have a vicious character in the house.

Prof. L. P. Alden, Terre Haute: Those are my sentiments. I think the spirit of the work is everything. All the other wants are important, but the whole thing lies in the workers. Children drink in and absorb from those with whom they come in contact, as a sponge absorbs water.

Question: What remedy is there against the turning out of children from homes in which they have been placed, before they have reached eighteen?

Prof. Alden: Insert, in our indenture papers, this clause: "Pay such an amount of money, or a proportionate part thereof for the time the child is with you." That clause will legally secure a remedy in case a child is not retained to the age of eighteen years. Here is a case: A man kept a boy until he was within six months of the prescribed age of eighteen. He was to pay the boy \$50, but he found it convenient, about that time, to move from his farm to the city, and he found a very good place

for the boy with another man, and declined to pay the boy anything. He came to see me and said that the boy was not of very much use to him. He did not send the boy to school as much as he should. We think we can collect from him a proportionate amount for every month he had the boy. If people can dissatisfy a boy and compel him to leave before the time is up, they feel relieved from that obligation. Children that are under twelve years of age can no more than pay for their breakfast by their work. If they are sent to school and their books and medicine are furnished, and all clothes that they should have provided for them, I do not think a child can even pay for the keeping and the damage he can do. There are a great many risks to take in taking a child. Things that he may damage have to be paid for. I have noticed that some men have clothed them shabbily in order to save the money to pay them at the expiration of their time.

Question: Could you not specify the clothing and make that a special part of the contract?

Prof. Alden: It is hard to specify whether it should be a \$3 coat or a \$5 coat. I think we lose a great many good places. Farmers have great difficulty in making money, and they hesitate about taking boys. In the last year I have hardly been able to find places on farms for boys, because the farmers can hire a good man for five months in the year at \$13 a month, then discharge him and have no care of him for the rest of the year.

Mr. Streeter: We put in the money part no greater sum than \$25, and very little trouble has been found to secure signatures to the papers.

Miss Carrie Thrall, Marion: I do not want to create the impression that the matron of the Grant County Orphans' Home does not work, but I think it is the duty of the matron to look after the work and help wherever it is needed, but not to have any particular part assigned. I think when the matron looks after the provisions and their preparation, after the help and all the officers, she has done her duty. At the same time I feel every day that I should be very glad if I had a certain part of the work for myself. That reminds me of a letter I wrote to one of my friends. Just to amuse her, I tried to remember what I had done, and next year, if I go to the Conference, I will secure that letter and read it to the members of the Round Table. I have been very fortunate in securing good help, but we have to look after their work, and that was my part of the work last week.

Question: One of the matrons in the northern part of the State seems to have trouble with the larger boys. What must be done with boys of that sort?

Mrs. Deborah Wall, Marion: I think that is one of the hardest questions that has been asked, and one that is a puzzle to the matrons. It seems to me the State should make some provision for boys of that age. The counties can not do it. We have never come face to face with this question. We have always placed our boys. We did have a boy in our home who was nearing sixteen, but on account of some physical defects

he had not had a home offered him, and my whole sympathy was turned to that child. What was to become of him? Fortunately a home was offered him at last, and he is now doing well.

Prof. Alden: I have never had a boy for whom I could not find a home unless he was a badly disposed child. In this case we have tried to get some relative or friend to take him. The defective children block up the home for a while. We have to guard our institution against the admission of such. If manual labor is taught the boys by the State, this subject may be settled.

Question: Can some provision be made to care for cripples, so they can be made more comfortable?

Mrs. Julia E. Work, Plymouth: Assuming that this word "cripples" does not necessarily mean the really feeble-minded, I do not see very much in the way of providing a separate institution for them. Of course that class of children, for their own comfort, should be housed in a different building from children in the ordinary orphans' home, but I can not see that they should be completely isolated. If they are simply housed in another building, they may mingle with the other children in the school and have the other ordinary advantages of an orphans' home. This might be done, either by a separate institution or a separate building in connection with some already established institution. It is always desirable, even in an orphans' home, to consider this manual labor idea, that there be sufficient land in connection with the home, upon which to give the boys farm training. I do not think there would be much trouble in securing the necessary appliances for taking care of that class of children. The chief difficulty I see would be the maintenance on the extremely small sum that the law allows. I think it would be a comparatively easy matter to get \$8,000 or \$10,000 to build a home, to accommodate a family of fifty children. It is my opinion that twenty-five cents a day would not maintain them. The Commissioners might pay for that particular class of children, more than twenty-five cents. I would say that care should be taken at the admission of these children, that the badly diseased ones should be kept out.

Prof. Alden: At our school we had a telegraph office, and the boys were taught telegraphy. One lame man got a position at \$75 to \$95 a month. One hunchback became a successful telegrapher, went to Chicago and afterwards taught.

Mrs. Work: Typewriting, dressmaking and dairy work could be taught the girls.

"ST. VINCENT'S ORPHANAGE, HIGHLAND, VINCENNES,
INDIANA."

St. Vincent's Orphan Asylum for Boys was founded at Vincennes, Ind., July 1, 1850, and in April, 1851, was placed in the charge of the Sisters of Providence, who have since conducted the institution and are pleased to give their forty-seven years' experience in this charitable work. The Orphanage is maintained by an annual collection taken up in all the churches of the Diocese of Vincennes, now Indianapolis, on Christmas Day. The amount thus obtained is placed in the hands of the Vicar General who dispenses the fund in monthly installments of two hundred dollars. This, with the products of the farm belonging to the Orphanage, supports the establishment under ordinary circumstances. The Sisters' services are gratuitous—this charity having been undertaken by their venerated foundress. The care of the orphan has ever been to the Sisters a labor of love.

There are at present 103 boys at the asylum, ranging in age from three to twelve years. They are all in good health. The sanitary conditions are perfect. The food is excellent, consisting of good bread, butter, meat, soup, vegetables, fruit, cereals, milk, respectably served in a large refectory. The tables are neatly covered with white and contain nice earthenware table service. The larger boys have napkins, the smaller aprons. They are all trained in proper table manners.

The dormitories, or sleeping apartments, are spacious, well ventilated, and present a very neat, comfortable appearance—each little bed having a white coverlet.

Great attention is paid to the health of the children. Glancing over the records, we find, that, of the nearly four thousand boys enrolled at the asylum only twenty some died there during its forty-eight years existence. This speaks remarkably well for the place.

Order, "Heaven's first law," is stamped on every movement of the day. Each hour has its assigned task, and the boy responds to the voice of duty as promptly and gracefully as the soldier to the bugle call.

The happy, genial expression of the youthful countenance evidences his cheerful submission and filial confidence.

The cleanliness, manliness and intelligence of the little fellows is surprising. Although they are trained to habits of industry by the performance of manual labor connected with the institution and farm, yet so much attention is given to their manners and education that the asylum has more the appearance of a juvenile college than a charitable institution. Five hours every day are devoted to school work. They are taught all the common English (and German) branches, with freehand drawing, singing by note, and Latin, as connected with church purposes. They form the entire choir of St. Vincent's Chapel, and with an orphan boy as organist render music that would edify the most artistic choir manager. Thus trained in our dear Lord's presence, serving as acolytes in the sanctuary and choristers in the choir, they share in the advantages of the

"young Levites, brought in the center of unity, as Samuel of old in the precincts of the Temple."

The buildings of this Orphanage are in the midst of a beautiful rural district which is about ninety feet above the city of Vincennes.

The architecture is massive, spacious, yet simple, and in perfect accordance with its use. Every one knows how we are all impressed by our environment; hence, the happy selection by the wise founders of this institution. There is a pressing incentive to good conduct and self-respect in the very atmosphere of Highland. Nor is there wanting that generous competition which serves to awaken every energy. The Orphanage is a miniature commonwealth, holding out various honorable positions to the aspiring boy, the terms depending on proper conduct. This emulation supplants the coercive system, and elevates the boy. Moral rectitude and Christian precepts have taken the place of the "penal code," and the boy is "trained up in the way he should go" on the firm basis of religious principles of faith and practice. Everything is done to habituate the boys to act on principles of right conduct rather than on fear of punishment. The Sisters endeavor, by an ever ready sympathy and kindness, to restore as far as possible the training of the domestic circle; this being God's plan for the education of youth, must be better than any man can invent. Hence it should be the model for every orphanage. Kindness—Christian kindness—patient, forbearing, persevering, and withal an exacting, constant and firm adhesion to rules and regulations is the wonder-working principle in the government of humanity. The young must be trained kindly, gently but firmly in the laws of obedience and self-conquest. Good habits, once acquired, a solid foundation is laid for the character of the man. All psychologists assert that the first ten or twelve years are the most important periods of human existence, as the principles of the future are then planted. If the work be ill done at this age "of what avail are the efforts of the professor but to make a bad man intellectually strong" for his own evil purposes. Knowledge is a power equally available for good and evil according to the direction given by the moral force that applies it. Hence the physical, intellectual and moral being—the body, the mind, the heart, must be cultivated under the wise, benign guidance of Christian principles. Neglect any one part of man's nature, and the equilibrium is disturbed. We must, therefore,

"Take care in youth to form the heart and mind;
For as the twig is bent, the tree's inclined."

Charity Organization Round Table.

MISS CARRIE REIN, EVANSVILLE, CHAIRMAN.

The meeting was opened with a paper on "Better and More Hearty Co-operation of Pastors and Churches—How Secure It?" by Secretary O. E. Mohler, Fort Wayne, read by Miss Giles.

"BETTER AND MORE HEARTY CO-OPERATION OF PASTORS AND CHURCHES—HOW SECURE IT?"

O. E. MOHLER.

The question, "How secure better and more hearty co-operation of pastors and churches" is one that has given all of us, probably, no inconsiderable amount of anxiety as well as earnest thought. Somehow, so many churches and pastors seem either indifferent to our work, or think we are trenching upon their domain. These we think are the main objections. The question then resolves itself into that of how to convince the pastors and churches that it is to their advantage to co-operate with us. Many persons are not at all conversant with the methods pursued by charity organization societies. They see in it only another relief society, and do not take the trouble to inform themselves as to the plans, object and scope of the newcomer. They can not see what it has to do with the church, unless it be to interfere with the regular work, and they are wary of co-operating because they imagine it must, in some way, result detrimentally to their own membership. Reasoning thus, there comes to the pastor and people indifference and sometimes even pronounced opposition to any plan of effective co-operation. To me, it seems there is but one thing that will overcome this obstacle, and that is a more thorough understanding by the pastors and churches of our objects and aims. The pastor will not long remain indifferent if we can show him we have not come to destroy but to help him build up; that we do not desire to interfere in his personal and legitimate work; that we do not want to act as censor, but rather as helper; that we want him to help us by his advice and counsel; and that we may be mutually helpful if each is thoroughly conversant with what the other is doing. It seems that better results in this line might be secured if those connected with our organizations should give a little more time to the education of pastors and churches, concerning our work. Why should not pastors be asked to deliver at least one sermon each year upon the new methods in charity, and urge their congregations to give hearty support to a well-organized, non-sectarian association that is in close touch with the relief societies and charitable citizens, and has knowledge of so many of the applicants for charity both within and without the churches? Why should not pastors endorse a practical method of dealing

with this question of alms, when they are led to understand that it is largely a preventive of imposture and overlapping and so often saves really worthy people from pauperizing themselves? Having secured the endorsement of the pastor, why should not charity organization workers themselves present their work to the churches, in the public congregations, detailing the method, what has been and is being done, and appeal to them to assist by participating in conferences, by reporting cases of need, by friendly visitation, or through some of the many channels of work in which we engage. Our purpose is to elevate and uplift humanity, and we need the support and co-operation of the churches. We must make them feel and know that we are in earnest and that we want them, and one way to do this is to tell them so, present the matter to them clearly and explicitly, keep them thoroughly interested, and good results must follow.

But "how deal with sectarianism?" Don't let it arise. There is no necessity that it should. We must start out with the proposition plainly and unequivocally understood that charity organization is not such unless it be positively and absolutely non-sectarian. Personally we may be what our conscience dictates—Presbyterian, Baptist, Methodist, Episcopalian, Catholic, or belong to no church whatever. Outside, we may be as pronounced in our views as possible, but in the association we must lose sight of creed or denominational lines, and remember only that our work is not for a single church, but in an entirely different line, and we must accord to each of our co-workers the right to his own opinion and belief. In our local organization sectarianism has not appeared, and we have had none of its detrimental influence. Protestant and Catholic, Jew and Gentile have been side by side in our meetings, and all have worked together for the common good. There is but one way to deal with sectarianism, and that is, absolutely prohibit it. Should it appear in general meetings, smother it; if among committee members or workers of the organization, demand either a cessation or the resignation of the member. Always and under all circumstances apply heroic treatment—stamp it out promptly and effectually.

Miss Rein, Evansville: So far as sectarianism is concerned, just take Mr. Mohler's advice and never let it get up. I think the statement that the pastors are with us is a comforting one, but we do not think so, and the reason our pastors do not bring their churches into the work is because they do not want to.

The next subject spoken on was

"CO-OPERATION OF CITY GOVERNMENTS."

Miss Giles: Dr. Freeman asked me to state that in Franklin they at first had the feeling that they and the city government were antagonistic. The association felt that the city government was wholly unfriendly, and the city government somehow had a very averse feeling to the association. He said that they resolved that they would bring the city govern-

ment into co-operation with the association, and so he and Mr. King, the Secretary there, went to the city officials and asked them to provide a stoneyard. They wished this stoneyard to send their tramps to. They found the officials very much averse to taking up the matter, but they from time to time debated the question, and wherever they saw opposition creeping up they took pains to show such conclusive arguments that there was no need for that opposition and no occasion for that opposition, that the city government has promised that if the county does not take this matter up and provide them a working place for the tramps that they will do it, provided the association will furnish some of the funds. They are feeling very much delighted in Franklin over their success in securing the co-operation of the city government.

Mr. Alexander Johnson, Fort Wayne: We got the co-operation of the city and county in the same way. The county furnished us the stone and the railroad company gave us the place to work, the city built the shed and then bought the broken stone at a fair price. You see the city has nothing to do with poor relief under our government. The township has the poor relief work to do. We are looking forward to the time when we shall be able to have a Wayfarer's Lodge, and then we will want the city to close the station house against tramps. If they will refuse to lodge the tramps, we can possibly handle the problem a little better. If the tramps had not the station house to lodge in they would be much more amenable to discipline. I think the plan of going to the city government and asking them to help when they are antagonistic, is an excellent plan.

Miss Rein: The questions that have been proposed at our Round Table are the questions asked me in letters from various members in various cities. One of the difficult questions that came was this: How to secure the co-operation of the business men.

If it is experience that is wanted, I really have very little to give, because I have been very fortunately situated in my work. I think it would be impossible to have a lovelier board to take charge of the charities than we have in Evansville. They have left me free from any financial question; but I know how they get their money. They get it by sending out, first, letters of appeal, using the press, and doing things of that kind to educate the people. Then they go out to the leading business men of Evansville and talk to them in a practical way, and the business men give them money and help. Of course it has taken work, but they found that when they explained that this was not work interfering with any other charity, but that it was work that was aiming to develop every other charity to its fullest possible capacity, and have shown them that it was work that was to be carried on on business principles, and that we do not expect to give them return in money but in better citizens, the business men have given the money. The only difficulty that we had to overcome was the difficulty of the people not knowing and not understanding what associated charities work was. They had to be taught, and we are still teaching them.

Mr. Johnson, Fort Wayne: I have not had much experience with business men except in Chicago in 1886-7. My plan there was a very simple one. In the spring of the year we put out from ten to fifteen thousand

packages of tickets, each package containing five tickets, and on the envelopes which held these five tickets we had printed instructions of what to do with applicants for assistance, and urging every one who used the tickets to put on their name and address. Those envelopes were distributed through the business part of the city. The very day those were put out they began coming back with names on them. As soon as the tickets came in with the names on them they were promptly returned the same day or the next in a letter telling the person just what had been done. After a week or two our solicitor for funds would go around and see those people and offer them a book of tickets—the books contained twenty-five tickets—recommending them to take the book and stamp their name on it. They would ask what the charge for the book was, and we would say no charge at all; keep on using them. Then they would ask how was this charity supported. We would tell them it was supported by subscription. We found that most of them—say nine out of ten using them—were willing to pay for them. That is the way we secured such a hold on the business community of Chicago as no other organization ever had. Before we asked them for money they were using our facilities and finding it beneficial.

Another thing that secured their co-operation was our little framed card saying that this business office subscribed so much to the associated charities. Many people came and asked how much it would cost to have one of those cards. Lyman J. Gage was then vice-president of the First National Bank, and one of those cards hung over his desk. The business men wanted the facilities we were offering them. We were not in competition with any other organized charity. I think that is the secret of success everywhere: that you can manage to be useful to people before you ask them for money; when you can do that you have a very strong hold upon their affections and pocketbooks. You can go and tell them you are going to do very fine things, and they will tell you that they have heard schemes of that kind before.

Mrs. A. A. Truitt: I represent the Industrial School at Muncie. We go right to the business men and tell them we want so much money and we must have it, and we get it without any difficulty. Our work has been established there so long that they seem to understand the principles of it, which is to reach the young girls of the town. We were the charity association there for years, but after our population increased so much we had to give that up, and now we are beginning the associated charities. We are all anxious that it shall be successful, and we are helping it. We want it, we need it, and there is a work for it to do that we can not do and do not pretend to do. When we need new material for our girls to make up in our school we go to the stores and say that we need so much of a certain article, and if it is not given to us outright it is given at a reduced price. When our school opens in the fall, ten, twenty, and twenty-five dollars come in to us from this one and that one, because the donors say that they know the Industrial School is a good work and saves girls from going to the bad. We teach the girls to make garments and let them take them out of the school when finished. So far as our means are concerned we never have any trouble. Our business men pay our rent. I

believe most business men when they understand that means are needed will give. Some of them will subscribe for so much natural gas for us to provide for families, another will give something else, and I think the associated charities will have no difficulty in getting what they want in our community. I think the way to manage people is to let them know that you need those things and they will give.

The next subject was

"THE CO-OPERATION OF FACTORY PEOPLE."

Mr. Smith, of Alexandria: I have found this a very difficult question. That will be evident to you when I tell you that the factory people are largely foreigners, French, Belgian, German, negroes, and a large part of this element is composed of young men without any home. These young men have a room, and after the factory is out or their turn is out at the factory they go to a restaurant or to a cheap boarding house, and after that go to the saloons. We have between thirty and thirty-five saloons in a population of eight thousand. At night they spend their hours either at the saloons or more questionable places and get home late, of course, put their key in the lock and go to bed. We do not know where they live, and do not touch them—we can not touch them. How are you going to interest them in associated charities?

Now, aside from the general means of reaching people and interesting them, that is, by the press, the pulpit and by personal efforts, there has occurred to me two specific ways of reaching those that can be reached. Those factory people who have families can be reached, for many of them are intelligent and Christians. The first way is to appoint working committees from the families of the intelligent factory people. We have the town divided into four districts; in each district we have four committeemen. We have found the best workers among this class of people are the wives of the foremen and overseers of the general run of men. They sympathize with them, they are closely connected with them, the factory people look up to them, and by the appointment of these district committees of these people—not to dispense charity, but to work for the society—we have found the best results. Then, as you know, all these men are bound together in unions. They have their trade unions, and one of the purposes of these unions is to help the poor among themselves and those who are without employment. They also help the widows of their brethren who have died. Now, we find a means of reaching this class through these unions by co-operating with them. I know of one case where a member of the union became insane and they took care of his wife. They paid her rent and we helped her in other ways, and we became connected with the union in that way. These two methods occur to me as being in our work. Of course we are only touching them at arm's length; we are not getting close to them.

Miss Rein: To me this is one of the most important things we have for discussion. It seems to me this field of interesting the working people

themselves, those who are most liable to need help from the association, is an absolutely neglected field among the charity workers. How to interest them and make them charity workers and plant the idea of developing character is something that we have simply left undone.

Mr. Smith: We are contemplating the starting of the savings department of the work in order to draw them into interest. We have not been able yet to get that in operation. I believe that that will succeed in drawing them more closely into connection with the organization.

Dr. Ernest L. Bogart, Indiana University, Bloomington: Perhaps it would be of interest to cite the experience of a town not in this State. My home is Yonkers, New York. We have been rather successful in securing the co-operation of the working people. Perhaps not so directly in the administration of the charity organization as in removing any distrust that may have been felt to that organization. There are two organizations there especially directed toward the assistance of the working people, one of them a Woman's Institute, which is run for the factory girls of the place. I may say that two-thirds of the population is made up of factory people, and over two-thirds of their number are of foreign parentage. The Woman's Institute tries to meet with and assist in various ways the working girls' clubs, reading rooms, literary circles, sewing schools and cooking schools. A Men's Institute has also been opened, and that attempts to secure the interest of the men among the factory operatives. That is run on the basis of a men's club as far as possible. They are offered attractions that would be offered to the members of a gentleman's club, and no attempt is made to force upon them any teaching of any sort other than the inspiration that they get there from contact with the best of their class and those who are interested in that work in the city.

One of the most helpful phases of work, however, which I would like to call your attention to especially is in connection with the Woman's Institute. That is unique. There has been appointed through the instrumentality of the Woman's Institute, that is, through the factory girls themselves and the ladies of the city, and under the direction of the board of help, a woman inspector to tenement houses. She acts as guide and advisor to all of the families, especially to the women among the factory population. She is a trained nurse by profession, and it is her duty to visit all of the families, as far as they can be reached, to instruct the women how to take care of their children, how to prepare the food for their babies, how to wash and dress them, how to clean up their rooms, and in every way to give them the home instruction that they need more than anything else. In that way their distrust is removed, and they become interested in the work, and as soon as they have learned from the inspector how they should manage their homes they become centers of influence and are very eager to disseminate that knowledge among their neighbors. In this way there has been established a method of co-operation in the way of indirectly carrying out the aims of the society, and, first of all, removing their distrust and giving them something actual to work on. Every individual that has been touched in that way has been made the center of a new influence.

"HOW TO SECURE INTEREST IN FRIENDLY VISITATION."

MISS WILMINA WALLACE.

The greatest difficulty is in securing the first friendly visitors. In smaller towns that is not so hard as in the larger ones. In cities it is very difficult because we have the classes more distinctly divided as to location, and in getting the visitors to the outskirts or to the particular families is where we have the difficulty. The means vary in different cities. Some are, putting appeals in newspapers, putting placards in association rooms or in public annual meetings, and in printing reports. Clergymen sometimes read from the pulpit short statements, made by the charity organization societies, of particular families, describing the families without giving their names, getting first volunteer visitors. In Grand Rapids a committee of the clergymen was called, and the plans were presented and discussed, and these clergymen gave a great list of pledged visitors from different churches whom they thought would take up the work. This, of course, brings together a great variety of experience and many different people. These are things needed in a 'friendly visitors' organization. Each visitor was presented a statement of the family, the number of its members, their ages and condition in a general way, and left to his own tact and skill. This was, of course, a more or less indirect way, and would accomplish much in securing the first visitors; but many associations agree that more can be accomplished by personal effort than otherwise. A certain person may be interested in a particular family and ask that it be visited. In that way he may become so interested in the family that he will volunteer his services. Of course this will continue the interest that has already been aroused, and is a natural arrangement. Those who attend the meetings of the charity organization societies may become interested. Either of these plans brings the visitors under the influence of the Council and allows the work they hear about to make its own persuasive impression.

A plan is being adopted in St. Paul of having a friendly visitor in the charity organization society whose whole business it is to secure visitors and superintend their work. This probably is the most personal means for securing such workers. Our friendly visitors may interest a person in a family, and when the interest is once aroused to ask that person to help that particular family. The personal work may be done at every opportunity, and in that way we may find a visitor who is exactly suited to the needs of a particular family. The superintendent becomes familiar with the families visited, gives information, urges the visitor to use his ingenuity, and to keep on and not deem his work finished when the family is beyond need. That is probably the most critical time in the family's affairs.

One often feels that special talents are needed for friendly visiting. A person who has good judgment in his own affairs can certainly have good general judgment in the affairs of others if he knows the people. We often do not come down to see the conditions of the people. We think

too far above them to appreciate their situation and be able to advise them. In the smaller cities a business man will know a neighbor who is in need of help. He is more able to advise this neighbor than any other person, because he sees the exact condition in a business way, and the unfortunate one will take this help in a more friendly way. I feel that the friendly visitor's gifts are really those that he has that make him a good, all-around individual. If he is a person who can use tact and skill in his own affairs, he will use it in dealing with the affairs of others.

"PERMANENT INTEREST OF FRIENDLY VISITORS."

O. E. MOHLER, FT. WAYNE. READ BY MISS GILES.

Perhaps no one method in charity work is more important or beneficial, yet seems slower in results, than friendly visitation. It is really the key to effective labor, yet sometimes, probably in most instances, it is long before any really encouraging outcome is noticeable. In the very nature of things this must be the case, hence the necessity for faithful, persistent, consecrated effort. To be effective, friendly visitation must be persistent. Spasmodic visitation, while possibly not to be condemned, is so nearly useless as to be without practical value. The visitor must feel an intense interest in the family to be benefited. He or, perhaps more appropriate because we have so few men visitors, she, must feel that the family belongs to her, and that upon her rests a grave responsibility. It will require a long time for her to gain the confidence of those she would counsel, advise and befriend, and she must show by her every act that she desires to be to them all that the term friend implies. She must be interested in her work, and must patiently endure the discouragements that will come, or pass unnoticed the rebuffs with which she will meet. By kindness and tact, she may be able slowly and gradually to gain access to the hearts of the members of her family and to lead them to better deeds and thought, to nobler purposes and effort. But interest must not pass with this. Rather, when the friendly visitor discovers she has awakened better desires in the hearts of her charges, if you will allow the use of the word, she must continue her work and do what she can to keep them from returning to old customs and habits. It is thus the permanent interest of the visitor counts. I have in mind two families in which improvement seemed most improbable. The children, as well as the parents, would beg, and to the latter work seemed an aversion. Their constant cry was, "hard times; nothing to do." Friendly visitors were appointed. They worked faithfully, and though at times discouraged, persevered through the years, until to-day those two families are contented, happy and self-supporting. It was the direct result of permanent friendly visitation when there was no indication of good results, and continued even afterwards.

Miss Giles: One of the helps we have is the Penny Provident Association. The friendly visitors with this avoid that difficult first visit. We

are in hopes by next spring to have that more thoroughly systematized, and do more of it than we are now doing.

Professor T. F. Moran: In Baltimore the Secretary of the Charity Organization, a man who has been blind for many years, has a system which seems to us to be a very excellent one. We saw the mere futility of spasmodic visitation. With a few of the friendly visitors it was easy to get a permanent interest. There are a few who have a love for humanity so strong in them that it is only necessary for them to begin the work to find that there is the place for them to do the best work for mankind. Unfortunately we do not all have this love for humanity, and we find it a good plan for the visitors to report once a week during the busy season of the year in the winter on work that we had been doing, and of course no one of the friendly visitors would like to report they had not done anything during the week. During these meetings we receive a great many suggestions from the Secretary, Mr. Glenn, and from others connected with the work. We found very soon that it was a matter of slow growth, that the work in the charity organization society done by the friendly visitor was really in the nature of evolution and development, and that it ought not to be done in a short time. It takes sometimes many years to effect very much in this line, and we very soon see the need of permanent friendly visitation. I think, too, we sometimes make a mistake in trying to accomplish too much and get at the point rather too soon. It sometimes takes a number of visits to wear off the natural opposition and reserve, and until this has worn off it is impossible to do very much. I feel one visit I made was rather more productive of good than others. At first they were rather opposed, and as I was met at the front gate by the small boys and the dogs, I spent some time with them. With regard to men as friendly visitors, it is true, and unfortunately true, as said in the remarks of Mr. Mohler, that the great majority of friendly visitors are women. We felt, in Baltimore, that there was a work that men could do better than women. In other words, we felt that there was a work that ought to be supplemented by that of the men. In many cases it is found that the destitution of a family is due to the inefficiency of the wife and mother. That is a phase of the work that women can handle better than men. On the other hand, there is a work that I think men can do better. There is something in the masculine nature that appeals to the men and boys in a different way than does the feminine nature; and we find that when the destitution is due to industrial inefficiency on the part of the father, that the men reach them better than the women. In getting employment for them and helping them to help themselves there is a great work that men can do that can not so well be done by women. We found also that this was a great help in getting assistance for the society. When the society was first organized there was no difficulty in getting funds, but after a few years it did get to be an old story when they could not show very tangible results. Now there is a large amount of good that can not be made to appear when you are making your appeal for funds. The problem before the organization was to show the business men that some good results were being achieved. One plan is somewhat similar to that described by Mr. Johnson. It was found that the business men were continually pestered by those who were begging, both

on the streets and in their places of business, and a Friendly Inn was started and tickets were issued. In place of giving alms to any one who might ask, the person who went upon the streets was armed with tickets. Those tickets were a great safeguard, and that was one way the results were presented to the business men. As a result of this we found less difficulty in getting funds. The tickets protected us from imposters, and we were able to help those who were really deserving. I think the men visitors in the city of Baltimore did a great deal to supplement the work that for a great many years had been carried on by the women. Mr. Glenn is always successful in having at his command a great many women visitors, but he finds it hard to get men. We did succeed in getting many men as friendly visitors, who not only helped to put the families on their feet, but helped in a financial way.

Mrs. Truitt: In our work we have found the best of friendly visitors are teachers. They take a class of five young girls and they become interested in them, and after a while visit their homes. They have been very successful as friendly visitors, and we have hardly a teacher who is not personally interested in at least five families. They visit them, know their needs and report them to the Associated Charities as soon as they get organized and into working order, that they may be helped or taken in charge in any way that the Associated Charities sees fit. These teachers are our best friendly visitors. When the little girls come to the school the teachers ask them if they have had their dinners, and, if they have not, lunch is provided for them. They find out all about the families, whether the father is a drinking man, or a cripple, or a soldier, and all about them. We have thought it would be better to report them to the Associated Charities after we found out their condition in our school.

Miss Jacobs: I was in Chicago last January, and Miss Jane Addams, of Hull House, had a meeting at one of Mr. Cudahy's houses. She and Mr. Hunter were in charge of the meeting, and she had called together a number of the ladies to see if she could not secure friendly visitors in the work. They have certain rooms in different parts of the city where ladies who have leisure go certain days in the week and stay there from nine to four and superintend the women who come there to learn how to sew. A number of these women send so many lunches every day. Mrs. Cudahy sends a number to one of these rooms. These women were all called to Mrs. Cudahy's home, and Mr. Hunter made a strong appeal to them to see if he could not get them interested in friendly visiting. He proposed having a report made each week by these women whose names he wanted to secure that day, to say what they had done during the week, and in that way gain their constant interest in the work.

Miss Nannie Harper, Terre Haute: Organized Charities can live in small cities. Ours is a small city, and our organization has lived for a number of years. We have discouragements, but still we live.

Mr. Johnson: You don't call Terre Haute a small city, do you? The trouble is not in a city of twenty thousand, with a dozen or fifteen churches, but in the small cities of four or five thousand people.

Miss Harper: The great difficulty is getting the co-operation of the people, whether they be many or few.

“HOW TO GET ON WITHOUT A PAID SECRETARY IN
SMALL CITIES.”

Mr. Johnson: That is really the great difficulty of the small cities—How to get along in conducting any business matter without some one whose time shall all be given to it. How to conduct business except on business principles; that is the question. The thing we have to have, the element of permanency, we must get by having some one in a certain place, at a certain time, for a certain number of hours every day. That is as essential to charity organization business as to any other business. How to get some one to do that without being paid is a hard thing to do.

In the city of Indianapolis the Charity Organization got along for a number of years without a paid secretary. It had a number of paid agents at that time, and Mr. McCulloch gave as much time as a great many paid secretaries would give to it. I think if you have not some one who is paid, the best way is to get a person who has leisure to give a certain number of hours a day, and get a certain compensation for it. Once in a while you can get hold of a lady—I have never known but one man to do it, Mr. McCulloch—some lady who will take up the work and do it for a long time. But one of two things is sure to happen; either she becomes an autocrat or gets tired and quits. It is not well to have an autocrat. Mr. McCulloch was a gentle, kindly autocrat, and the Charity Organization Society of Indianapolis was Mr. McCulloch; and when he went to another house to work, it had to be reorganized from the top to the bottom. I believe if you have not the means of carrying on the work of associated charities properly you had better have a good relief society, with all the best thought born of charity organization that can be gotten into it, with as much kindly co-operation and friendship with other societies as can be obtained; but it is not best to use the name “Associated Charities,” or “Charity Organization” for a relief society. I do not want to discourage people in small cities who have taken this name and applied it to relief societies.

Miss Rein: Suppose we can get a good secretary who is willing to work without pay, would you advise such a thing?

Mr. Johnson: I simply say what the consequence is.

“ HOW DEAL WITH THE TRAMP PROBLEM?”

Rev. J. Challen Smith, Alexandria: I shall say what we have tried to do in our place. We can only do one thing, and that is to protect ourselves. We can not succeed in reforming tramps, of course, but in a way we can protect ourselves from their ravages, and I think that until some general plan is in operation in the country this is all we can hope to do. We have a ticket plan. We sell a subscriber all the tickets he can use for a dollar a year. At first we attempted to sell ten tickets for a dollar, but we found that the tramps visited certain parts of the city more fre-

quently than others, and consequently some man was running out of tickets all the time and others never used any, so now we give to our subscribers all the tickets they can use. We can not use a wood pile; we live in a natural gas region. The only thing we can do is to use the rock piles. We don't like the term "rock pile," because it is connected with criminals, but we could not think of anything else to utilize. We secured a box about two feet square and two feet deep, which holds about six bushels, and found that one man who came to us at first could fill it in an hour. We found out that he was an exception, so we had to put a partition in the middle. We have a screen over the top of this, and the perforations are two inches in diameter, and every stone must go through that when it is crushed. When a man applies at my door I give him a ticket that takes him to the fire department, where we have our headquarters, and when he has broken the box full of stone the ticket is stamped on the back and is then good for a lunch in any restaurant in the city. But the tramps worked us last year, and now we are in somewhat of a dilemma. We found that the tramp who had worked out his ticket would go to a restaurant, and, after he had ordered a forty or fifty-cent lunch and filled himself up, he would present his ten-cent ticket. The only way we could do was to stamp on the ticket the amount it was good for, and if he secured more than his ticket called for to arrest him. In the year we sold sixty-seven dollars' worth of tickets; we fed exactly thirty-four tramps, and that cost the society \$3.40. We had then the difference between that as a surplus, which we put into the local charity work; and in fact had at the end of the year \$34.00 in the treasury after having dispensed our charity for the year. We did that, of course, by getting everybody else to give as little as they could. Then we went to the Township Trustee. In our township we have the best record of any township in the county, and that is due to the co-operation of the Township Trustee and the Charity Organization. Then we went to the churches and got them to give all they could. In this way we have reduced the expenses. So you see we are merely pushing the tramp on.

Mr. Johnson: The tramp problem is not a charity problem; it is a police problem. All we can do with the tramps as charitable people—this is the charity side, not the correction side—is to relieve ourselves and our subscribers of their importunities. As for dealing with the tramp problem by means of our Charity Organization Societies, we can not do it. The best thing we can do is to let them alone, and sooner or later the police side of the government will have to take the problem up.

Dr. Hunter, Indianapolis: I don't quite agree with Mr. Johnson on this subject. I hate to disagree with him, because we all feel that he knows more about these things than any of the rest of us. I think that what he says is true in a measure; that the tramp question is a legal one for the government and for the police to deal with. At the same time, I can not understand how the charity workers are going to avoid having anything to do with the tramps. It seems to me that in spite of ourselves it crowds itself on to us.

How are we going to deal with the tramp? Professor Wyckoff tells of this in his series of articles in Scribner's, where he went on one or

two occasions for thirty-six hours without anything to eat. I have asked tramps about this, and the first tramp I asked said he was a fool. I asked why he thought that. He said Mr. Wyckoff did not have to go thirty-six hours without food; he was doing it for effect. Well, I said, his articles do not indicate that he was doing it for effect. He said he could get a meal inside of an hour anywhere in the United States where there are people. I asked, "In Chicago?" He said he could even in Chicago. I said we did not think it was proper to feed tramps. He said: "All right; you may have reached that point, but your neighbor has not."

Now, there is a side that calls for education. First, there must be a substratum of education. Then comes in the legislative side; but before we can teach people that they must not feed the tramp we must teach them that we have provided for the tramp, and until you do that you can not get kind-hearted people to refuse to feed him. He is not provided for in this country. I believe in the work test, but I believe until we have arranged a whole system, police system, reformatory system and all that, we have not gotten at this question. I think much of that German theory, and that means that the proper officers have the right to arrest the tramp unless he can show where he is going, or that he is hunting for work. They arrange to feed him and provide a place for him to sleep while he is searching for work.

I think there is a great deal in the farm idea; it gives him an opportunity to reform when he tires of the business; it gives him a home and every opportunity to reform and to learn to work; it gives him a chance to get ahead, to get some money, because he receives wages for the afternoon's work.

I believe a law could be made in Indiana, if properly backed, that would cover the State of Indiana thoroughly and that would reduce—of course, we are never going to do away with the tramp—the tramp nuisance at least three-fourths. If we could have a law of that kind here it would not be long until the other States would take it up. The thing weighs heavier on my mind the more I think of it and study it. It is a problem that the police must take care of and that must be legislated on; but it is a problem that affects the Charity Organization, too. If the State ever acts it will be because the impulse goes out from this class of organization.

Mr. Johnson: I do not know why Mr. Hunter does not agree with me; I agree with him entirely.

"WORK—WOMEN'S NEED OF WORK ESPECIALLY TO BE EMPHASIZED."

Miss Harper, Terre Haute: Every society must earnestly wish it had the facilities wherewith to offer work instead of alms to the unemployed. Without this, how can we say to the public—and keep our word—Send all your applicants for work or alms, both men and women, who must have help or suffer, to us, and we will present the work test to them. I do not believe it is in the power of any one society to make such a guarantee. By

the united effort of all the societies and municipal authorities we might go far toward solving the work problem.

What shall we do with the applicant who comes to us for the first time, discouraged and suffering from the lack of the necessities of life? He comes timidly asking for work. If we are unable to give him work from our resources, but must of necessity relieve him through alms, how long, think you, before that one shall become indifferent of his relation to society and become a dependent upon the community? On the other hand, should he receive encouragement through work, sufficient to tide over this period, self-respect is saved and the individual may yet be honored as a useful member of the community.

Connected with our Association we have a wood yard for men. We say to the public: "Send all back-door applicants to us and we will look after them." If they are men and their physical condition permits, they are given work in the wood yard. Food or lodging or both are given in return for their work.

But what can we say for our women who must have work or charity? Our Society has no work test for them only as something can be found for them in our Home for the Friendless, cleaning the office, or as odd jobs may be secured from citizens. In many cases the entire support of the family depends upon the mother. Not infrequently she has but little knowledge of how work should be done in a well-regulated home. She can not sweep, scrub, clean windows or even do laundry work satisfactorily in the average household. Very few of these women have been properly trained for such work.

All societies should have work rooms where women can be taught to wash, iron, cook, sew and clean a house properly.

"INEFFICIENCY IS THE FOUNDATION OF POVERTY."

Miss Emma Rhoades, Richmond, Indiana: I will tell you something about our work rooms in Richmond. We have had work rooms for about three years. Before we established the work rooms we simply gave charity when people asked for it. We now have plans by which we meet people who come to us and ask for provision; we give them work. We work about fifteen or twenty women every day, and we allow the women to bring all the children under school age and keep them with them all day at the rooms. We do laundry work. We work unskilled women who have no experience, women who have always spent their lives in begging instead of work. We have to teach them how to do the work. We have sent out many women who have become proficient workers, and some of them are getting three and three and a half dollars a week for their work. We also have a sewing department that is in existence through the winter, not through the summer. We never stop our work; we have no vacation. There are some women who are old and not strong who can not wash, and we let them sew. Our sewing department is furnished with second-hand garments, carpet rags, and plain garments that are brought in. We pay them for what they do by the job. We furnish all the ma-

terials. We also furnish dinner for the women and their children, and let any mother who has children in school have them come there to dinner with them.

Miss Rein: Do you pay the same price that they would receive if they were doing work for an individual?

Miss Rhoades: We take ten cents from every washing for soap and starch. They have no responsibility and the work is all done indoors, so they are not exposed at all. The women can make at our rooms, or at least some do, one dollar or one dollar and twenty cents a day. We have women who make their whole living that way. We know they pay their rent, because they pay it through us. Then we pay their grocery bills. We never pay in money, but in orders, on the grocery, the meat shop, the dry-goods stores, the shoe stores, and elsewhere. We often send out the reliable ones, and they get money, but what is done in the rooms is paid for in orders.

Mr. Fay, Secretary of the Associated Charities, Dayton, Ohio: We are for the work tests all the time in Dayton. That is the first thing we consider. Of course to make a work test educational it is necessary to get a little further along than we are to make it successful. Last year, when we had forty or fifty applications a day, three-fourths of them worked for all they got. We made work if we could not get it any other way. We had an old dredge in the river that had been donated to us, and they cut that up and piled it on the bank of the river. It was rather expensive firewood, but as it furnished the work test, it did good. The result has been, especially with the men, that we are keeping them away from us and they are seeking their own work just as much as they can, but they appreciate the fact that they can get work from us when they can not anywhere else. In this way every one is stimulated to do the best he can for himself.

Last year we had a work room for women. They came to the rooms and repaired and made clothing, or took it home and did it, and then brought it back and were paid for it. We paid them in orders. Forty cents a day for seven hours' work. Some of the women liked to be there better than to be at home, and that was one of the disadvantages which we will avoid this year by having a greater amount taken out and not have so many women come to the rooms. This has been tried in other places and has been very successful. They are shown how to do the work at the rooms, and then they take it home and bring it back finished. We have avoided their keeping the articles they have made by giving them something to make that is not the particular thing they want. If a woman has a lot of girls, we give her boys' trousers to make, and when she brings them back we pay her in girls' clothing. Last year we had a great many people who did not know what they did want when their work was finished. I have often had them come and take some article that they would afterwards give away. They had simply come because they liked the associations of the room. There is nothing of this in doing the work at home, and then they can look after their children better. Of course somebody has to work in the work room and some work will always have to be done there.

I am heartily in sympathy with the work-test idea, and I do not see how it is possible to run an organization of this kind without it. We had an old woman come to us last year who had worked all the societies in the city, and as a last resort she was obliged to come to our society. We told her that we would help her, but that the janitress of the building had a lot of halls to scrub, and we should have to arrange with her to do that. She said her husband could scrub better than she, and she asked if we would let him come and scrub them. We told her we would not let him come, and finally she came, but brought her husband. She told us that she was not well enough to work, that she had the rheumatism and several other things. She said if she could only go home for one day and get a dose of medicine from the doctor she would be better. At last I persuaded her to go to the janitress, and since that time we have had no trouble with her, as she always works, and the general public is not troubled with her, either.

"DIME SAVINGS ASSOCIATION."

Miss Clara Wales, Indianapolis: The Dime Savings was incorporated about twelve years ago under the Building and Loan Association laws of the State, but for the last six or seven years it has been run a great deal on the savings plan. We allow any one to deposit any amount at any time, and they can withdraw on demand, and there are no withdrawal fees or membership fees. We simply take any amount and keep it for them, and when they draw out they get every cent they put in. We do not pay any interest because we do not make it. We make a little interest by loaning it out, but our people are very poor and can not leave their money in for a long time. Last year there was about \$11,000 collected and about \$8,000 withdrawn. At present we have more loans made than the Society has ever had. Our Society has never yet been self-supporting. The Charity Organization has always paid the expenses of collecting; but last year the society was very successful and we paid one-third of the expenses of collecting. We have had two visitors for the last year who collected all of every day. The wonderful work the Charity Organization Society is doing in sending collectors every week to the poorest people must seem to every one the highest form that practical charity can take. During the past year these two collectors made 63,579 visits. They received 30,266 payments, which amounted to \$17,749.51; the average payment is estimated at five cents. The friendly visiting side comes in here. We feel that we can hardly estimate the good done in collecting this large amount. I went with one of our collectors several times, and was very much impressed by the pleasure the people seemed to feel in her coming. This is true with all of our collectors; the depositors look forward to their coming and think of them all through the week. The list of things for which these people are saving is almost as large as the number of people in the Society. They save for groceries, fuel, shoes, taxes, sewing machines, clothes, money to bury some old person, and many other things.

There are two classes of people saving who especially interest me. One is the poor women, who manage to save a few cents weekly unknown to their drunken husbands. These women often meet the collector around the corner every week, so that their husbands may not know anything about it, and they always caution her to secrecy. In that way they often save large sums, and they tell me they should not know what to do if it were not for the collectors getting their money.

The other class in which I am interested, because it is the class I meet, is the newsboys and bootblacks. I am very proud of the number of them we have. I always try to find out what they do. Most of them are on the street, and they tell me if they keep their money themselves they will lose it or have it stolen from them.

Another person in whom I am interested is Lillie Stevens. Lillie is one of the worst characters in town. She has committed two murders, but was released each time on the plea of insanity. She was placed in the hospital for insane, and then let out because she was not insane. The people of her neighborhood, and the police, I believe, are afraid of her. The Board of Children's Guardians will not take her baby, and the way she takes care of her child is by coming to us and depositing her money. She always comes in and gives me seven or eight cents at a time, and never gets more than a dollar before she draws it out. Almost every time she tells me she draws it out to get something for the baby.

Miss Sarah Smith, Indianapolis, one of the collectors for the Dime Savings Society: Last spring I had a woman who began to save five cents a week. She seemed a bright, capable woman, and later on I found out that she had but recently been married, that her house had been furnished on the installment plan, and it was hard for her to save any money. After a while she told me she thought she could pay ten cents a week, and asked me if I thought she could have three dollars to spend for Christmas presents. That woman is now beginning to learn to save, and is also learning that it is foolish to buy on payments. I try to teach them not to buy anything until they can pay for it. I think the visitation is sometimes more beneficial than the saving. I know another poor, hard-working woman who is putting away ten cents a week, and she asked me once to reckon her book and see how much she had. She had saved thirty dollars at that time, and she said to me with her face all aglow: "Now, if my children get sick or anything happens, I have money laid by to help them. If my husband knew I had the money he would make me draw it out and he would spend it."

We listen to all their tales of woe, and try to encourage them and show them that life is not so bad after all, and they all look upon us as friends. I think the friendly visitation is the most encouraging feature of the collector's work. I know people we have visited for years who now have little homes comfortably furnished that they would never have had if we had not taught them how and encouraged them to save.

Miss Wales: I think our visitors have kept a number of couples out of the divorce courts. I remember one case where Mrs. McCoy talked with a woman who said she was going to get a divorce from her husband because they had quarreled. Mrs. McCoy tried to make her see that if she

would do better herself they would agree, and succeeded in persuading her not to apply for a divorce. About a week after she met the husband, and he complained about his wife and said he was going to get a divorce from her. Mrs. McCoy talked to him very much as she had talked to the wife, and pointed out to him where he had done wrong. The next week when she went back they were getting along all right, and never got the divorce.

Miss Smith: This spring I made out a list of people who had been assisted last winter, and fully ten per cent. of them have been saving all the summer long and others part of the time to help themselves through the winter.

Miss Rein: The question has been asked, "What is the Penny Provident Fund?" A great many people use the term, Penny Provident Fund, for all savings; but really this is properly applied to the stamp system of saving.

"VACANT LOT CULTIVATION."

Mr. C. J. Murphy, Evansville, Indiana: I can give an account of what we have done for the past two years in Evansville. We started through a parlor organization before we had our organized charities. We wanted to have the work test applied, and one of the persons without much ado started out with this Pingree system, and came in and reported that he had secured some land and had several persons at work upon it. This stimulated others among us, and we tried to do likewise. It resulted in several plots of land being secured in the city the first year, which helped thirty or forty families. We did not go into it elaborately, but simply as a makeshift, or as an experiment, to see what could be done in that line and whether it would be worth while to extend that work. This year we have improved a little on it, but have turned it over to the Associated Charities. We now have four different plots. Last year we went to charitably disposed persons who had teams and they loaned them to us. We bought the seed and distributed it, divided the plots into different sections, then went to the Charity Organization and found out the most deserving persons.

I believe that vacant-lot cultivation is one of the most practical charities that this organization has taken up. I believe the people are too much divorced from the land, and we should try to bring them back to it. As Mr. Hunter says, when a tramp starts there is no stopping place for him. There must be some one who will take hold of that person and put him to work and get him attached to one place. There is a fascination in cultivating the land. Then there is the feeling among the people helped that they are not dependent upon charity. I had to work to convince some of the men who took hold of this work that they were not mendicants. I told them that they were working for their living, and that they should not feel that they were dependent any more than the rest of us, that we were all dependent upon each other. I told them to keep up their manhood and do the work faithfully, and we have had the satisfaction

of seeing some of the young men get good positions since. One or two of them are employed by the street car company as conductors and motor-men. I think this cultivation of the land is one of the very best things we can have in connection with our charity organization work. Try to get the people back to the land; the cities are too much congested. They can not go to this work without help, for they have not the seed nor the tools, and have to be provided for until the crops grow. I think this work should be pushed to a greater extent than it has been. This work, I am sure, will eventually lead to something better.

Mr. Hunter: Do you deduct the expenses of horses and plowing from these people when they gather their crops?

Mr. Murphy: That was all gratuitous.

Miss Rein: This last year we have paid the Superintendent, and we have also required that parties themselves prepare their ground, and next year we will try to get a little something when they gather their crops to pay for their seed. We intend eventually to have them pay all the expenses except for the use of the land; that will be given to them to work. We assigned so much ground and seed to one man. We did not give quite enough seed to plant the ground; we left one little corner that was not provided for, and for that he had to furnish seed himself. The preparation of the ground and the furnishing of the seed for this little corner is all that the men were required to do this year. The idea is to make them gradually more independent.

DELEGATES.

- Adams, T. M., County Commissioner, Terre Haute.
Alden, Lyman P., Superintendent, Rose Orphan Home, Terre Haute.
Allgin, Mary F., Clerk Plymouth Church, Indianapolis.
Anderson, Clara, Indianapolis.
Armstrong, Mrs. Mary S., Kokomo.
Arnold, O. C., Township Trustee, New Castle.
Ashbaucher, Matthew, Township Trustee, Bluffton.
Avels, Mrs. Mary, Indianapolis.
Ball, W. C., Manager Reform School for Boys, Terre Haute.
Ballinger, J. O., Township Trustee, Economy.
Banks, T. H., Superintendent Grant County Poor Asylum, Gas City.
Barrows, Mrs. Posey, Indianapolis.
Bartholomew, Marian, Agent Northern Indiana Orphans' Home, Valparaiso.
Belles, Mattie, Superintendent Rescue Mission, Indianapolis.
Bergen, Miss Margaret, Matron Johnson County Orphans' Home, Franklin.
Binford, Levi, Superintendent White's Manual Labor Institute, Wabash.
Binkley, C. C., State Senator, Richmond.
Binkley, Mrs. C. C., Richmond.
Bishop, Geo., Township Trustee, Richmond.
Blackledge, F. A., Attorney Indianapolis Orphan Asylum, Indianapolis.
Bogart, Dr. E. L., Professor Economics, Indiana University, Bloomington.
Bonner, S. A., President Board of Trustees Institution for Deaf, Indianapolis.
Bradshaw, Mrs. J. A., President Indianapolis Orphan Asylum, Indianapolis.
Brochhausen, Miss Anna, Principal Public School, Indianapolis.
Brown, Della, Teacher Institute for Blind, Indianapolis.
Brown, Prof. D. C., Member Board of State Charities, Irvington.
Burkhart, G. N., Bloomington.
Butler, A. W., Secretary Board of State Charities, Indianapolis.
Butler, Mrs. A. W., Irvington.
Butler, Scott, President Butler University, Irvington.
Carey, Mrs. Rose, Matron Children's Home Society, Westfield.
Carman, Adelaide, Principal Music Department, Institute for Blind, Indianapolis.
Carnahan, Gen. J. R., President Board of Trustees, Soldiers' Home, Indianapolis.
Carpenter, Mrs. E. M., President Associated Charities, Richmond.
Chamberlain, Mrs. Mary, Indianapolis.
Charlton, T. J., Superintendent Reform School for Boys, Plainfield.
Charlton, Mrs. T. J., Plainfield.
Clark, Miss Anna, Matron Home for Friendless Colored Children, Indianapolis.

- Clark, Mary M., Indianapolis.
Comfort, Rev. J. W., State Agent and Chaplain Reformatory, Jeffersonville.
Conklin, Mrs. Julia S., Secretary Board of Trustees, Soldiers' and Sailors' Orphans' Home, Westfield.
Conrad, David, Township Trustee, New Paris.
Cooper, Rev. W. A., Assistant Superintendent Rescue Mission, Indianapolis.
Cowing, Clara, Muncie.
Cowing, Lewis, Muncie.
Crampton, Miss Jessye, Indianapolis.
Crawley, Mrs. Isabelle W., Matron Orphans' Home, Richmond.
Cronk, J. W., Township Trustee, Veedersburg.
Cropsey, Miss N., Assistant Superintendent Public Schools, Indianapolis.
Cunningham, Mrs. C. F., Indianapolis.
Davenport, Miss Sallie, Matron Orphans' Home, Evansville.
Davis, D. H., Trustee Central Hospital for Insane, Brazil.
Davis, J. E., Selma.
DeMott, Dr. W. H., Institute for Deaf, Indianapolis.
Detzler, John R., Superintendent Poor Asylum, Bluffton.
Dewhurst, Rev. F. E., Indianapolis.
Dille, Squire, Township Trustee, Knightstown.
Donley, W. H., Indianapolis.
Duncan, Margaret B., Muncie.
Dury, George L., Greencastle.
Dwyer, L. Gookins, Greencastle.
Eddinger, Charles F., Superintendent Poor Asylum, Brownstown.
Eddinger, Mrs. Charles F., Brownstown.
Edenharter, Mrs. George F., Indianapolis.
Edgerton, J. O., Township Trustee, Fountain City.
Elder, John R., Member Board of State Charities, Indianapolis.
Elder, Wm. L., Indianapolis.
Elder, Mrs. Wm. L., Indianapolis.
Elliott, Rev. F. M., Superintendent Children's Home Society, Indianapolis.
Farlow, Wm. S., Township Trustee, Dalton.
Fay, Edward O., Secretary Associated Charities, Dayton, Ohio.
Ford, Mrs. Charles, New Harmony.
Ford, Annie, New Harmony.
Forrest, Prof. J. D., Butler University, Irvington.
Foust, Lewis C., Township Trustee, North Judson.
Freeman, Dr. F. C., President Associated Charities, Franklin.
Fritter, Miss Alice, Matron Orphans' Home, Rushville.
Furgeson, Albert, Township Trustee, Terre Haute.
Gage, Wm., Township Trustee, Upland.
Gavisk, Rev. Francis H., Indianapolis.
Geeting, D. M., Superintendent Public Instruction, Indianapolis.
Gipe, C. H., Township Trustee, Alexandria.
Gold, S. N., Indianapolis.
Gold, Mrs. S. N., Indianapolis.

- Goldizen, Miss Mary A., Matron Orphans' Home, Lafayette.
Goodhart, Gertrude, Treasurer Flower Mission, Indianapolis.
Goodhart, Mrs. Julia H., Secretary Board of Children's Guardians, Indianapolis.
Gorman, Kate, Teacher Institute for Blind, Indianapolis.
Goss, David K., Superintendent Public Schools, Indianapolis.
Graham, A. H., Superintendent Soldiers' and Sailors' Orphans' Home, Knightstown.
Graydon, Miss Alice, Superintendent Boys' Club, Indianapolis.
Greely, Miss Laura, Clerk Board of State Charities, Indianapolis.
Griswold, H. M., Township Trustee, Terre Haute.
Grout, C. S., Secretary Charity Organization Society, Indianapolis.
Grover, Mrs. A. B., President Flower Mission, Indianapolis.
Guild, Mrs. Helen F., President Associated Charities, Fort Wayne.
Hackney, L. J., Judge Supreme Court, Shelbyville.
Hadley, Oscar, Township Trustee, Plainfield.
Ham, George S., Treasurer Soldiers' and Sailors' Orphans' Home, Knightstown.
Hamilton, John H., Township Trustee, Brownstown.
Harper, Miss N., Secretary Associated Charities, Terre Haute.
Harris, James F.
Hart, H. H., Chicago, Illinois.
Harvey, Caleb, Centerville.
Harvey, John C., Superintendent Poor Asylum, Centerville.
Harvey, Mrs. John C., Centerville.
Hathaway, Miss Sarah, Superintendent Children's Aid Society, Mishawaka.
Heagy, A., Superintendent Poor Asylum, Anderson.
Heagy, Mrs. A., Anderson.
Heilman, J. G., Township Trustee, Knox.
Henby, J. K., Township Trustee, Greenfield.
Hennessy, J. F., Indianapolis.
Hert, Alvin T., General Superintendent Indiana Reformatory, Jeffersonville.
Hockett, Susanna, Grant County Orphans' Home Association, Fairmount.
Hoenig, Carl, Indianapolis.
Holliday, John H., Chairman Local Committee, Indianapolis.
Hoover, E. M., Township Trustee, Hagerstown.
Howard, John, Superintendent James Moorman Orphans' Home, Winchester.
Humes, T. J., Rushville.
Hunter, J. A., Township Trustee, Elwood.
Hunter, Rev. R. V., Indianapolis.
Hunter, Mrs. R. V., Indianapolis.
Inlow, Sadie B., Indianapolis.
James, Mrs. Orpha, Brazil.
Johnson, Alexander, Superintendent School for Feeble-Minded, Ft. Wayne.
Johnson, Erastus, Township Trustee, Petersburg.
Johnson, F. A., Township Trustee, Scipio.
Johnson, J. M., Superintendent, Washington.

- Johnson, Mrs. Nan, Matron Orphans' Home, Washington.
Johnson, Richard O., Superintendent Institution for Deaf, Indianapolis.
Johnson, Mrs. Richard O., Indianapolis.
Joyce, Wm. A., Indianapolis.
Keely, Miss Sarah F., Superintendent Reform School for Girls and Woman's Prison, Indianapolis.
Kelly, M., Township Trustee, Monterey.
Kerr, J. V., Township Trustee, Pendleton.
Kimball, Dr. A. D., Marion.
Kramer, B. K., Township Trustee, Lafayette.
LeFever, J. F., Township Trustee, Union City.
Lewis, Lena, Teacher Institute for Blind, Indianapolis.
Lewis, Mrs. Sarah L., Indianapolis.
Littell, Rev. Jos., Indianapolis.
Lockwood, B. E., Terre Haute.
Loomis, Mrs. S. B., Indianapolis.
McCoy, Mrs. E. B., Indianapolis.
McGinnis, Geo. F., Manager Reform School for Boys, Indianapolis.
McHugh, Peter, Township Trustee, Terre Haute.
Mees, C. L., President Rose Polytechnic Institute, Terre Haute.
Merritt, George, Indianapolis.
Miller, L. F., Township Trustee, Gaston.
Mock, Miss Anna, Charity Organization Society, Indianapolis.
Moody, Mrs. Mary A., Indianapolis.
Moorman, T. F., Director James Moorman Orphans' Home, Winchester.
Moran, T. F., Professor of History and Economics, Purdue University, Lafayette.
Morris, Mrs. L. B., Matron Shelby County Orphans' Home, Shelbyville.
Morrison, Anna L., Muncie.
Morrow, J. W., Township Trustee, Carmel.
Morrow, N. F., Teacher School for Deaf, Indianapolis.
Mount, Mrs. James A., Indianapolis.
Murphy, C. J., Trustee Soldiers' Home, Evansville.
Nexsen, Mrs. M. L., Superintendent Orphans' Homes, Evansville.
Nicholson, A. M., Township Trustee, Greencastle.
Nicholson, Timothy, Member Board of State Charities, Richmond.
Nixon, Charles O., Financial Officer Soldiers' and Sailors' Orphans' Home, Knightstown.
Oakes, Gertrude E., Indianapolis.
Oler, Albert, Commissioner Wayne County, Williamsburg.
Oler, Mrs. Albert, Williamsburg.
Palmateer, Mrs. A. E., City Police Matron, Terre Haute.
Paris, C. W., Farmland.
Patten, J. C., Indianapolis.
Peelle, Mrs. Margaret F., Member Board of State Charities, Indianapolis.
Pershing, Arthur C., Township Trustee, Muncie.
Pike, Alice S., Matron Orphans' Home, Petersburg.
Pitman, I. W., Township Trustee, New Castle.
Polk, Mrs. Mary A., Terre Haute.
Porter, Eleanor, Secretary Flower Mission, Indianapolis.

- Potter, Frances A., Manager Door of Hope, Indianapolis.
Potts, Mary A., Indianapolis.
Raper, Florence H., Indianapolis.
Rarick, L. L., Superintendent Kosciusko County Poor Asylum, Warsaw.
Rarick, M. S., Warsaw.
Read, Utton E., Teacher School for Deaf, Indianapolis.
Reed, Albert J., Township Trustee, Terre Haute.
Rein, Miss Carrie, Secretary Associated Charities, Evansville.
Rennewanz, L., Township Trustee, San Pierre.
Rhodes, Miss Emma E., General Manager Associated Charities, Richmond.
Roache, Isabella W., Manager Reform School for Girls and Woman's Prison, Indianapolis.
Roberts, W. A., Superintendent Tippecanoe County Poor Asylum, Lafayette.
Roesner, H. F., Superintendent German Protestant Orphans' Home, Indianapolis.
Roesner, Mrs. Lisette, Indianapolis.
Rogers, Dr. Jos. G., Superintendent Northern Hospital for Insane, Logansport.
Rollins, Priscilla, Matron Board of Children's Guardians, Terre Haute.
Rosenberger, Frank, Superintendent Poor Asylum, Vevay.
Rosenberger, Mrs. Frank, Vevay.
Ross, Dr. David, Physician to Fresh Air Mission, Indianapolis.
Ross, W. A., Township Trustee, Modoc.
Runyan, Eugene, Township Trustee, New Castle.
Ryman, Wilbur, Cedar Grove.
Sanders, J. M., Superintendent Poor Asylum, Connersville.
Sanders, Mrs. J. M., Connersville.
Schlegel, H. C., Daleville.
Scott, James A., County Commissioner, Hagerstown.
Scott, Thomas D., Indianapolis.
Seaford, W. S., Township Trustee, Spiceland.
Sessions, Dr. S. Kenosha, Assistant Physician Southern Insane Hospital, Evansville.
Sherrick, B. C., Township Trustee, Westfield.
Shigley, Sara B., Indianapolis.
Shirk, J. A., Delphi.
Shirk, J. C., Brookville.
Shiveley, C. E., Manager Reformatory, Richmond.
Shrever, George W., Township Trustee, Anderson.
Shroyer, N. J., Muncie.
Shuler, J. W., Township Trustee, Wallace.
Smith, Rev. J. Challen, Charity Organization Society, Alexandria.
Smith, Mrs. J. Challen, Alexandria.
Smith, Mark A., Truant Officer, Indianapolis.
Smith, Dr. Martha J., Physician Reform School for Girls and Woman's Prison, Indianapolis.
Smith, Rhoda E., Indianapolis.
Smith, S. Colton, Indianapolis.
Smith, Dr. S. E., Superintendent Eastern Hospital for Insane, Richmond.

- Sonergan, Miss Anna.
Spann, J. M., Trustee School for Feeble-Minded, Indianapolis.
Spann, Mrs. J. M., Indianapolis.
Spellman, B. D., Superintendent Poor Asylum, Shelbyville.
Spellman, Dora, Shelbyville.
Spellman, Grace, Shelbyville.
Spink, Miss Bonnie, Indianapolis.
Spink, Dr. Mary A., Member Board of State Charities, Indianapolis.
Stonton, W. P., Township Trustee, Knox.
Stous, W. H., Bloomington.
Streeter, W. B., State Agent Board of State Charities, Indianapolis.
Streeter, Mrs. W. B., Indianapolis.
Summers, S. C., Township Trustee, Crawfordsville.
Taylor, Mrs. Alice R., President Home for Friendless Colored Children.
Indianapolis.
Terhune, D. J., Manager Reformatory, Linton.
Thayer, Miss Laurel C., Bloomington.
Thomas, Miss Leila M., Clerk Board of State Charities, Indianapolis.
Thrall, Miss Carrie, Matron Orphans' Home, Marion.
Traver, Francis F., Indianapolis.
Trenary, Mrs. Julia, Indianapolis.
Trenary, Ethel, Indianapolis.
Truitt, Mrs. A. A., Muncie.
Tuttle, Charles A., Professor Wabash College, Crawfordsville.
Vail, Mrs. S. J., Indianapolis.
Vest, J. W., Custodian State House, Indianapolis.
Villiers, Rev. Thomas J., Indianapolis.
Wales, Miss Clara, Assistant Secretary Dime Savings and Loan Association, Indianapolis.
Wales, Miss Nellie, Indianapolis.
Walker, Mrs. Claire A., Manager Reform School for Girls and Woman's Prison, Indianapolis.
Wall, Mrs. Deborah, President, Orphans' Home, Marion.
Wallace, Miss Wilmina, Superintendent Friendly Visitors, Charity Organization Society, Indianapolis.
Watson, S. R., Superintendent Poor Asylum, Selma.
Watts, Harry, Trustee Soldiers' and Sailors' Orphans' Home, Knightstown.
Wells, Amelia H., Indianapolis.
Welsh, Morgan, Township Trustee, Aldine.
Wheeler, M. V., Superintendent Rescue Mission, Indianapolis.
Wilder, Miss Emma D., Matron Orphans' Home, Boonville.
Wiley, H. F., Township Trustee, Farmland.
Williams, D. D., Indianapolis.
Williamson, Iza, Indianapolis.
Wilson, Miss Mary T., President of the Conference, Evansville.
Wilson, Mrs. O., President Ladies' Relief Association, Evansville.
Wilson, Miss Alice A., Indianapolis.
Wilson, Geo. S., Superintendent Institute for the Blind, Indianapolis.
Wilson, Mrs. Geo. S., Indianapolis.

Wilson, D. E., Township Trustee, Marion.

Witman, Thomas, Commissioner, Oakland City.

Wood, H. F., Trustee, Farmland.

Wood, Mrs. J. R., Indianapolis.

Woods, N. Alice, Member Orphans' Home Association, Marion.

Work, Mrs. Julia E., Superintendent Northern Indiana Orphans' Home.
Laporte.

Wright, J. F., Agent Board of Children's Guardians, Indianapolis.

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THIRTY-EIGHTH QUARTERLY COMPARATIVE EXHIBIT OF THE

For the Nine Months

MOVEMENT OF POPULATION. EXPENDITURES. STATISTICS OF

CHARITABLE

MOVEMENT OF POPULATION, STATISTICS OF OFFICERS, EMPLOYES, ETC.

HOSPITALS FOR INSANE.

Central. Northern. Eastern. Southern. Total.

INMATES.

Enrolled November 1, 1898.	1,680	636	545	534	3,395
Temporarily absent November 1, 1898.	135	33	19	57	244
Received during nine months ending July 31, 1899	455	112	60	105	732
Discharged, died or withdrawn during same period	409	94	45	91	639
Total enrolled July 31, 1899	1,726	654	560	548	3,488
Temporarily absent July 31, 1899	169	46	27	39	281
Daily average actually present during nine months ending July 31, 1899	1,571.2	606.19	530.9	491	3,199.29
Same for nine months ending July 31, 1898	1,493.9	604.64	520.9	461	3,080.44
Same for nine months ending July 31, 1897	1,503.7	579.93	505.6	404	2,993.23
Same for nine months ending July 31, 1896	1,498.1	545.37	444.3	399	2,886.77
Same for nine months ending July 31, 1895	1,445.4	496.21	436.4	400	2,778.01
Increase of daily average for past nine months over corresponding period of preceding year	77.3	1.55	10	30	118.85
Decrease of daily average as above					

ADMINISTRATION.

Average number during nine months of—					
Officers	18.98	11.11	12	10	52.09
Teachers, literary, etc					
Teachers, industrial					
Attendants	144.8	56	57	54	311.8
Domestics, laborers and other employes	131.99	72	57	53	313.99
Guards					
Total	295.77	139.11	126	117	677.88

Number of above boarded by the institution	288.77	135.11	115	111	649.88
Average of administration (i.e. number of inmates to each person on salary).	5.31	4.36	4.21	4.19	4.72
Average of patients to each attendant in Hospitals for the Insane.	10.85	10.82	9.31	9.09	10.26
Total number of days' board furnished (inmates and administration).	507,772	202,375	176,331	164,346	1,050,824

EXPENDITURES.

MAINTENANCE.

Administration (salaries and wages)	\$64,207 00	\$30,917 22	\$28,379 91	\$25,420 77	\$148,924 90
Subsistence	64,213 88	20,161 35	20,892 32	22,406 89	127,674 44
Clothing	5,634 55	1,135 92	1,217 56	1,989 36	9,977 39
Office, domestic and out-door departments	38,187 69	17,348 45	14,765 04	15,403 07	85,704 25
Ordinary repairs and minor improvements (defrayed from regular appropriation)	7,392 03	3,597 44	1,405 32	3,340 43	15,735 22
Total maintenance.	\$179,635 15	\$73,160 38	\$66,660 15	\$68,560 52	\$388,016 20

CONSTRUCTION.

New buildings and furnishing of same		\$14,302 90	\$7,108 74	\$16,000 00	\$37,411 64
Extraordinary repairs and minor improvements (defrayed from special appropriation)					
Total construction		\$14,302 90	\$7,108 74	\$16,000 00	\$37,411 64

Grand total expenditures for maintenance and construction	\$179,635 15	\$87,463 28	\$73,768 89	\$84,560 52	\$425,427 84
Receipts and earnings	1,099 38	24 60	31 78		1,155 76
Net total expenditures	\$178,535 77	\$87,438 68	\$73,737 11	\$84,560 52	\$424,272 08

Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for
Grand net total expenditures for Maintenance and Construction of Charitable and Correctional Institutions for

STATE CHARITABLE AND CORRECTIONAL INSTITUTIONS.

Ending July 31, 1899.

OFFICERS, EMPLOYES, ETC. AVERAGES. PER CAPITAS, ETC.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.						
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory.	Industrial School for Girls and Women's Prison.			Reform School for Boys.	Total of Correctional Institutions.
								W.	G.	Tot.		
513	639	327	124	568	5,566	782	941	45	275	320	616	2,659
75		6		24	349				74	74	66	140
272	80	2	8	51	1,145	230	337	27	26	53	213	833
213	92	22	12	11	989	227	330	17	31	48	230	835
572	627	307	120	608	5,722	785	948	55	270	325	599	2,657
99		23		59	462				87	87	75	162
469.66	481	1314.3	1121.93	566.8	5,152.98	797.22	948.33	50.03	185.07	235.1	518.88	2,499.53
451.33	560.66	306.9	123.04	549.9	5,072.27	834.87	906.25	44.36	207.53	251.89	554.69	2,547.70
345	544.33	301.8	121.4	541.3	4,817.06	899.7	826.27	46	205.3	251.3	538.12	2,515.39
	565.33	296.7	125.9	499.4	4,374.10	857.2	836	39.33	186.33	225.66	506	2,424.86
	580	283	114.16	479.9	4,235.07	900.76	810	38	165	203	564	2,477.76
18.33		7.4		16.9	80.71		42.08	5.67				
	79.66		1.11			37.65			22.46	16.79	35.81	48.17
7	7	7	9	10	92.09	11	15		10		8.56	44.56
	15	25	11	7	58		1		3		3.66	7.66
	11	5	3	7.2	26.2				8.33		18.67	27
	19	8		35.2	374							
76	40	30	23	42.5	525.49	3	50		4.33		11.33	19.16
						36	42.50					78.50
83	92	75	46	101.9	1,075.78	50	59		25.66		42.22	176.88
78	88.33	43	43	95.9	998.11	47	55		17.33		37.55	156.88
5.65	5.23	4.19	2.83	5.56	5.16	15.94	16.07		9.16		12.29	14.13
149,511	155,427	97,543	45,026	180,917	1,679,248	230,472	273,909		68,913		151,905	725,199
\$13,522 91	\$21,886 10	\$25,662 47	\$11,943 30	\$24,629 87	\$246,769 55	\$25,167 58	\$27,055 22		\$9,526 38		\$14,770 02	\$76,519 20
17,375 34	23,594 13	10,024 96	5,364 46	16,165 22	200,198 55	22,139 18	27,041 92		6,322 33		11,111 84	66,615 27
5,051 12	6,881 51	1,447 30	22 33	3,582 41	26,962 06	4,040 95	6,082 62		2,569 43		6,087 33	18,780 33
18,612 30	16,731 06	9,285 65	4,885 39	23,670 55	158,889 20	32,454 29	23,084 27		8,161 29		14,016 14	77,715 99
4,322 40	1,687 19	2,151 03	1,661 69	4,449 81	30,007 34	3,465 11	5,548 60		1,298 02		1,461 25	11,772 98
\$58,884 07	\$70,779 99	\$48,771 41	\$23,877 17	\$72,497 86	\$662,826 70	\$87,267 11	\$88,812 63		\$27,877 45		\$47,446 58	251,403 77
223 68		\$1,452 00		\$11,355 57	\$50,442 89	\$3,509 36						\$3,509 36
1,433 83	\$4,254 13	443 36			6,131 32	625 75	\$1,542 14		\$125 00			2,292 89
1,657 51	\$4,254 13	\$1,895 36		\$11,355 57	\$56,574 21	\$4,135 11	\$1,542 14		\$125 00			\$5,802 25
\$60,541 58	\$75,034 12	\$50,666 77	\$23,877 17	\$83,853 43	\$719,400 91	\$91,402 22	\$90,354 77		\$28,002 45		\$47,446 58	257,206 02
8,081 59		1,001 88	507 27	3,133 05	13,879 55	33,297 76	30,757 71		1,904 40			65,959 87
\$52,459 99	\$75,034 12	\$49,664 89	\$23,369 90	\$80,720 38	\$705,521 36	\$58,104 46	\$59,597 06		\$26,098 05		\$47,446 58	191,246 15

the nine months ending July 31, 1899 \$914,230 47
the nine months ending July 31, 1898 553,427 28
† The school term closed June 7, 1899.
† The school term ended May 30, 1899.

CHARITABLE

CLASSIFICATION OF MAINTENANCE
EXPENDITURES.

HOSPITALS FOR INSANE.

Central. Northern. Eastern. Southern. Total.

ADMINISTRATION.

Trustees or Directors	\$525 00	\$450 00	\$300 00	\$450 00	
Officers	11,737 95	6,193 06	5,796 27	5,324 94	
Teachers—literary, etc.					
Teachers—industrial					
Attendants	27,576 85	12,362 50	11,352 12	9,612 50	
Domestics, laborers and other employes	24,367 20	11,911 66	10,931 52	10,033 33	
Guards					
Total	\$64,207 00	\$30,917 22	\$28,379 91	\$25,420 77	\$148,924 90

SUBSISTENCE.

Fresh meats	\$18,757 51	\$6,698 15	\$7,257 60	\$8,925 56	
Salted meats and lard	4,375 20	1,266 65	1,129 53	1,358 29	
Fish (fresh and cured), oysters, etc.	1,379 16	536 55	350 45	189 71	
Butter, eggs, and poultry	7,774 15	3,641 72	3,931 78	2,413 42	
Vegetables	3,826 89	611 43	1,466 77	956 94	
Fresh fruits	1,173 12	50 41	471 56	213 80	
Dried fruits	1,027 92	605 24	149 37	220 22	
Canned goods	2,901 60	464 44	692 12	310 32	
Breadstuffs, cereals, beans, etc.	7,636 16	2,840 83	2,390 30	2,563 94	
Vinegar and syrup	327 53	394 61	323 10	288 07	
Tea, coffee and sugar	9,160 49	2,795 58	2,330 97	2,788 04	
Milk	4,095 00			1,893 10	
All other food supplies	1,779 15	210 74	398 77	285 48	
Total	\$64,213 88	\$20,161 35	\$20,892 32	\$22,406 89	\$127,674 44

CLOTHING, ETC.

Clothing	\$1 584 52	\$667 43	\$511 47	\$1,483 45	
Shoes	1,115 45	355 15	349 82	293 05	
Tailor and sewing-room supplies	2,114 31	113 34	356 27	212 86	
Miscellaneous	820 27				
Total	\$5,634 55	\$1,135 92	\$1,217 56	\$1,989 36	\$9,977 39

OFFICE, DOMESTIC AND OUT-DOOR DEPARTMENTS.

School supplies					
Library, newspapers and periodicals	\$647 74	\$292 73	\$48 64	\$31 00	
Stationery and printing	1,347 75	488 49	452 64	379 14	
Industrial department					
Furniture, fixtures, bedding and other household equipm't.	5,304 42	2,379 20	2,214 41	2,492 77	
Laundry supplies, soaps and other cleansers	3,260 45	1,465 35	661 76	1,312 95	
Medicines, instruments and other sick ward supplies	1,190 36	895 56	626 61	544 95	
Postage, telegraphing and telephoning	467 96	287 18	763 24	283 05	
Freight and transportation	20 13	398 17	307 98	358 64	
Stable, farm, garden, provender, etc.	712 35	1,687 06	1,093 51	801 88	
Ice	1,112 97	167 42	152 25	335 93	
Tobacco	587 00	403 33	293 14	633 54	
Music and amusements	309 00	98 64	332 96	373 93	
Expense of discharged inmates					
Fuel	12,527 01	7,368 92	6,808 23	5,974 71	
Light	505 40	480 00			
Engineer's supplies	803 11	381 47	985 17	656 58	
Other classifications	8,634 89		3 50	1,224 00	
Unclassified expenses	757 15	554 93	75 00		
Total	\$38,187 69	\$17,348 45	\$14,765 04	\$15,403 07	\$85,704 25

ORDINARY REPAIRS AND MINOR IMPROVEMENTS.
(Defrayed by regular appropriations.)

Materials	\$2,667 43	\$1,328 37	\$898 28	\$2,701 40	
Labor	4,724 60	2,269 07	507 04	639 03	
Total	\$7,392 03	\$3,597 44	\$1,405 32	\$3,340 43	\$15,735 22

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.				
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institute for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory.	Industrial School for Girls and Women's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$600 00	\$1,125 00	\$300 00	\$450 00	\$675 00	.....	\$1,124 70	\$700 00	\$1,125 00	\$958 34	.....
1,575 00	2,435 00	2,996 05	2,695 00	4,215 00	.....	6,624 18	8,419 47	3,189 92	4,631 15	.....
.....	3,677 50	13,582 14	3,425 00	2,399 66	.....	.....	533 63	745 20	1,120 76	.....
.....	3,628 60	1,210 54	840 00	1,992 60	.....	.....	.....	2,115 06	5,668 02	.....
.....	3,420 00	1,756 02	.....	6,397 43	.....	.....	.....	.....	.....	.....
11,347 91	7,600 00	6,017 72	4,533 30	8,950 18	.....	1,554 50	156 25	2,351 20	2,491 75	.....
.....	.....	.....	.....	.....	.....	15,864 20	17,245 87	.....	.....	.....
\$13,522 91	\$21,886 10	\$25,862 47	\$11,943 30	\$24,629 87	\$246,769 55	\$25,167 58	\$27,055 22	\$9,526 38	\$14,770 02	\$76,519 20
\$3,283 26	\$5,544 99	\$2,946 59	\$1,261 77	\$3,588 92	.....	\$9,043 81	\$12,213 67	\$1,338 19	\$3,196 91	.....
2,093 72	1,776 19	811 83	220 73	129 93	.....	1,487 08	1,268 76	366 19	1,196 02	.....
486 90	201 78	115 66	99 36	211 32	.....	241 71	201 80	116 88	120 28	.....
1,967 01	3,969 46	1,859 42	968 31	2,540 52	.....	1,560 77	1,484 13	531 70	421 66	.....
999 21	733 54	554 01	385 78	1,008 66	.....	1,459 33	2,057 83	453 49	1,539 64	.....
343 61	980 88	224 96	260 21	466 22	.....	227 53	376 90	340 37	83 70	.....
472 02	659 56	118 10	35 28	559 61	.....	605 38	471 04	464 30	409 28	.....
697 23	2,388 96	941 75	154 15	909 61	.....	395 40	276 60	121 09	75 20	.....
1,882 73	3,223 64	1,215 70	218 40	3,717 04	.....	4,615 99	6,360 62	991 10	2,987 74	.....
207 92	181 99	89 45	36 62	740 59	.....	379 87	457 07	76 07	265 76	.....
2,489 43	3,402 73	1,000 60	585 84	1,614 04	.....	1,740 99	1,512 40	713 13	602 53	.....
1,564 29	.....	13 00	661 71	.....	.....	38 30	44 36	614 27	.....	.....
885 01	530 41	103 89	476 30	678 76	.....	343 02	316 74	195 55	212 12	.....
\$17,375 34	\$23,594 13	\$10,024 96	\$5,364 46	\$16,165 22	\$200,198 55	\$22,139 18	\$27,041 92	\$6,322 33	\$11,111 84	\$66,615 27
\$4,601 17	\$1,776 26	\$1,084 63	\$1 00	\$1,277 13	.....	\$2,632 12	\$4,287 63	\$1,332 37	\$2,825 62	.....
436 90	1,146 79	213 95	5 23	960 28	.....	1,358 82	1,755 07	929 26	1,540 69	.....
13 05	3,722 74	.....	1,288 91	.....	.....	50 01	39 92	185 20	1,721 02	.....
.....	235 72	148 72	16 10	56 09	.....	.....	.....	122 60	.....	.....
\$5,051 12	\$6,881 51	\$1,447 30	\$22 33	\$3,582 41	\$26,962 06	\$4,040 95	\$6,082 62	\$2,569 43	\$6,087 33	\$18,780 33
.....	\$1,296 76	\$235 31	.....	\$161 83	.....	\$36 82	\$224 33	\$34 35	\$347 69	.....
.....	.....	31 38	\$234 77	121 25	.....	38 00	444 81	254 65	196 11	.....
\$136 95	127 21	82 05	150 68	355 84	.....	851 48	1,207 38	258 98	164 84	.....
.....	928 55	615 76	410 71	160 06	.....	.....	.....	113 65	1,313 10	.....
4,064 48	3,519 65	670 76	274 09	3,510 43	.....	2,330 44	2,695 30	509 70	706 03	.....
475 80	757 65	810 11	115 49	2,417 06	.....	642 39	1,528 57	741 97	711 68	.....
2,489 41	468 70	213 05	49 37	902 48	.....	936 38	1,588 81	516 30	255 25	.....
197 16	685 24	168 54	95 01	277 11	.....	802 20	948 97	171 22	551 51	.....
.....	598 44	.....	139 43	283 32	.....	1,332 86	670 53	28 40	2,094 06	.....
987 43	1,455 63	569 47	100 73	5,783 63	.....	1,738 91	568 36	367 22	1,435 91	.....
106 59	571 42	82 55	120 00	437 31	.....	47 25	331 27	118 75	.....	.....
862 45	.....	85 88	.....	233 07	.....	1,769 04	.....	.....	.....	.....
62 28	810 00	.....	.....	.....	.....	.....	602 60	108 30	290 16	.....
6,356 01	3,447 84	4,239 11	2,471 19	6,174 09	.....	3,398 35	4,588 99	125 00	86 55	.....
30 25	.....	376 35	85 13	668 27	.....	13,106 23	5,196 52	3,229 28	2,314 71	.....
.....	.....	.....	.....	.....	.....	946 09	1,663 49	849 35	1,926 29	.....
430 25	362 60	141 97	356 35	782 77	.....	1,616 96	263 39	56 45	1,403 15	.....
2,393 24	821 35	743 69	282 44	1,099 28	.....	2,374 01	555 95	594 80	.....	.....
.....	879 97	219 67	302 75	.....	.....	486 88	.....	82 92	819 10	.....
\$18,612 30	\$16,731 06	\$9,285 65	\$4,885 39	\$23,670 55	\$158,889 20	\$32,454 29	\$23,084 27	\$8,161 29	\$14,016 14	\$77,715 90
\$2,623 96	\$1,223 71	2,151 03	\$1,661 69	\$3,515 25	.....	\$2,692 76	.....	\$795 86	\$1,199 13	.....
1,698 44	463 48	.....	.....	934 56	.....	772 35	\$5,548 60	502 16	262 12	.....
\$4,322 40	\$1,687 19	\$2,151 03	\$1,661 69	\$4,449 81	\$30,007 34	\$3,465 11	\$5,548 60	\$1,298 02	\$1,461 25	\$11,772 98

* Spent for the erection of a new steam plant.

ANALYSIS OF EXPENDITURES PER CAPITA OF INMATES.	CHARITABLE				
	HOSPITALS FOR INSANE.				
	Central.	Northern.	Eastern.	Southern.	Total.
Gross maintenance for nine months ending July 31, 1899 . . .	\$114 33	\$120 69	\$125 56	\$139 63	\$121 28
Same for corresponding period of preceding year	124 16	114 45	126 99	135 92	124 49
Clothing for nine months	3 59	1 87	2 29	4 05	3 12
Same for corresponding period of preceding year	2 88	2 59	3 70	3 32	3 03
Repairs for nine months	4 70	5 93	2 65	6 80	4 92
Same for corresponding period of preceding year	5 04	6 37	5 84	6 36	5 65
Maintenance for nine mos., excluding repairs and clothing	106 04	112 88	120 62	128 78	113 24
Same for corresponding period of preceding year	116 23	105 50	117 45	126 25	115 82
Total administration for nine months	40 86	51 00	53 46	51 77	46 55
Same for corresponding period of preceding year	43 71	49 03	52 71	54 11	47 89
Tuition for nine months					
Same for corresponding period of preceding year					
Personal attendance for nine months	17 55	20 30	21 38	19 57	19 04
Same for corresponding period of preceding year	18 87	20 09	21 72	20 45	19 83
Domestic and other help for nine months	15 51	19 65	20 59	20 43	17 89
Same for corresponding period of preceding year	16 50	19 34	20 84	22 11	18 63
Office, domestic and outdoor expenses for nine months . . .	24 30	28 62	27 81	31 37	26 79
Same for corresponding period of preceding year	25 75	23 06	28 01	30 09	26 26
Total subsistence for nine months	40 87	53 26	39 35	45 64	39 91
Same for corresponding period of preceding year	46 77	33 40	36 73	42 04	41 74
Cost of meats, fish, etc., for nine months	15 60	14 02	16 46	21 33	
Same for corresponding period of preceding year	16 86	13 71	12 81	17 91	
Ditto butter, eggs and poultry for nine months	4 95	6 01	7 41	4 92	
Same for corresponding period of preceding year	4 62	5 48	6 90	4 68	
Ditto breadstuffs and vegetables for nine months	7 30	5 70	7 27	7 17	
Same for corresponding period of preceding year	9 88	7 56	9 50	7 54	
Ditto fruits and canned goods for nine months	3 25	1 92	2 47	1 52	
Same for corresponding period of preceding year	3 76	1 19	2 36	1 35	
Ditto tea, coffee and sugar for nine months	5 83	4 61	4 39	5 67	
Same for corresponding period of preceding year	6 94	4 47	3 69	5 28	
Ditto milk for nine months	2 61	*	*	3 86	
Same for corresponding period of preceding year	3 29	*	*	4 01	
Ditto all other food supplies for nine months	1 34	1 00	1 36	1 17	
Same for corresponding period of preceding year	1 42	1 00	1 47	1 27	
Cost of each day's board furnished inmates and adminis-					
tration for nine months . . . . .	.126	.10	.118	.136	.121
Same for corresponding period of preceding year . . . . .	.143	.10	.11	.126	.126
Cost of each day's board furnished (based on daily aver-					
age number of inmates present during nine months) . . .	.15	.122	.144	.167	.146
Same for corresponding period of preceding year . . . . .	.171	.122	.135	.154	.152

AVERAGE PRICES PAID FOR SUNDRY ARTICLES OF SUBSIST

Flour, per barrel	\$3 49	\$3 09	\$3 00	\$3 32	
Fresh beef, per 100 pounds	6 23	6 74½	7 73½	7 14½	
Ham, per pound	07	07½	05½	09½	
Pickled pork, per pound					
Potatoes, per bushel	44	39	48½	62½	
Beans, per bushel	1 12	1 27	1 33½	1 40	
Butter, per pound		10½	10½	095	
Milk, per gallon	10	*	*	13½	
Tea, per pound	33	28½	25½	32½	
Coffee, per pound	10	18½	13½	14½	
Sugar, per 100 pounds	5 49	4 93½	5 06½	5 12	
Ice, per ton	1 61		2 20½	3 00	
Eggs, per dozen	15				
Oat Meal, per barrel	4 00				

* Milk produced on institution farm.

INSTITUTIONS.						CORRECTIONAL INSTITUTIONS.				
Soldiers' Home.	Soldiers' and Sailors' Orphans' Home.	Institution for Deaf.	Institution for Blind.	School for Feeble-Minded.	Total of Charitable Institutions.	State Prison.	Reformatory.	Industrial School for Girls and Women's Prison.	Reform School for Boys.	Total of Correctional Institutions.
\$125 38 120 07	\$147 15 123 64	\$155 17 158 04	\$195 83 182 79	\$127 91 130 90	\$128 63 127 94	\$109 46 101 53	\$93 65 85 36	\$118 58 118 55	\$91 44 88 40	\$100 53 94 60
10 75 10 37	14 31 13 32	4 60 5 37	18 14	6 32 6 63	5 23 5 28	5 07 3 74	6 41 6 35	10 93 12 17	11 73 10 30	7 51 6 92
9 20 13 76	3 51 6 71	6 84 5 33	13 63 7 64	7 85 14 25	5 82 7 44	4 35 4 10	5 85 2 77	5 52 5 67	2 82 3 47	4 71 3 64
105 42 95 94	129 33 103 61	143 73 147 33	182 02 175 01	113 74 110 03	117 57 115 22	100 05 93 69	81 39 76 25	102 13 100 71	76 89 74 63	88 36 84 03
28 79 23 51	45 50 38 62	82 29 87 62	97 95 90 43	43 45 45 35	47 89 47 82	31 57 34 67	28 53 24 77	40 52 37 25	28 47 26 50	30 61 29 62
.....	13 11 12 78	47 07 55 09	34 98 34 81	7 75 9 05	.....	.....	56	.....	.....	.....
.....	7 11 6 09	5 59 4 82	..... 3 90	11 29 11 61	.....	Guards. 19 90 24 49	Guards. 18 19 16 69	22 17 20 07	17 69 16 57	.....
24 16 20 02	15 80 13 47	19 15 17 80	37 18 30 22	15 79 16 32	.....	1 95 1 86	16	.....	.....	.....
39 63 36 69	34 78 24 76	29 54 24 69	40 07 38 68	41 76 38 59	30 83 28 56	40 71 33 34	24 34 19 76	34 71 36 17	27 01 26 30	31 09 27 25
37 00 35 74	49 05 40 22	31 89 35 01	44 00 45 89	28 52 26 08	38 85 39 03	27 77 25 69	28 52 31 72	26 89 27 30	21 42 21 83	26 65 27 15
12 49 11 79	15 64 13 57	12 33 13 42	12 97 12 75	6 93 5 80	.....	13 51 10 04	14 43 15 00	7 74 6 57	8 72 7 35	.....
4 18 4 21	8 25 7 26	6 01 6 62	7 94 8 12	4 48 3 43	.....	1 96 1 80	1 56 1 25	2 26 1 94	81 70	.....
6 14 7 80	8 23 7 08	5 63 7 12	4 96 7 45	8 34 8 82	.....	7 62 9 86	8 88 11 77	6 14 7 49	8 73 9 95	.....
3 22 3 80	8 38 6 40	4 09 3 64	3 69 2 38	3 41 2 48	.....	1 54 1 21	1 19 1 95	3 94 3 87	1 09 1 03	.....
5 30 5 16	7 07 4 74	3 18 3 37	4 80 5 18	2 85 3 37	.....	2 18 2 04	1 59 1 11	3 03 3 64	1 16 1 87	.....
3 33 2 21	* *	* * 12	5 43 5 32	* *	.....	.....	.....	2 61 2 45	* *	.....
2 33 76	1 48 1 17	66 72	4 21 4 69	2 50 2 18	.....	95 73	86 64	1 16 1 34	92 93	.....
.116 .114	.152 .127	.103 .113	.119 .13	.089 .081	.119 .12	.096 .092	.099 .11	.092 .093	.073 .075	.092 .095
.136 .13	.18 .147	.117 .128	.161 .168	.104 .096	.142 .142	.102 .094	.104 .115	.098 .10	.077 .08	.098 .099

ENCE DURING THE NINE MONTHS ENDING JULY 31, 1899.

\$3 96½	\$3 02	\$3 36	\$4 55	{ Cwt. \$1 67	.....	\$3 15½	\$3 31½	\$3 21½	\$3 14½	.....
6 75	7 14	6 31	8 00	6 61	.....	6 35	5 00	4 87	7 17	.....
084	084	086	09½	.....	.....	10½	09½	08½	091	.....
04	.....	.....	.....	.....	.....	04½	05½	049	045	.....
40	6½	504	51½	43	.....	30	58	54½	52½	.....
1 18½	1 20	1 19	.....	1 10	.....	85	1 11	1 22½	1 55	.....
12	18½	13	20	12½	.....	10½	0913	165	13½	.....
12	*	087	14	*	.....	16	15	12	*	.....
27½	37½	276	42½	33½	.....	35	27½	30	.....	.....
101	20½	107	19	12	11	08½	139	104
5 31½	4 88	5 03	5 29	4 87½	4 76	4 49½	4 613	4 92½
2 50	1 50	2 50	3 00	50½	06	3 12½	2 50
.....

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Lafayette, October 3=5, 1899.

NATIONAL PRISON ASSOCIATION,

Hartford, Conn., September 23=27, 1899.

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